THE GOVERNMENT ARTS COLLEGE MAGAZINE

EDITED BY

R. SWAMINATHAN M.A.

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GOVERNMENT ARTS COLLEGE MAGAZINE

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All paths of ascent lead to the hilltop. It is immaterial what approach we take. "As the birds fly in the air, as the fish swim in the sea, leaving no trace behind, even so in the pathway traversed by the seeker of spirit". This convergent tendency and the remarkable degree of agreement in the witness of those who reach the hilltop are the strongest proof of the truth of religion. To neglect this unity of spirit, to underline the diversity of religions, is philosophically unsound, morally unjust, and socially dangerous. Religion is life in God, love of man, and charity for all.

— Dr *S. Radhakrishnan*

Government

Arts College Magazine

Dominus Illuminatio Mea.

VOL. XII MADRAS MARCH 1959.

EDITORIAL

AS we look back over the year that is fast receding into the limbo of history, the most significant fact, it seems to us, is that we are seeing the last batch of the old B. A. It is melancholy to contemplate the last of a degree course. It used to be held, a little over a decade ago, that the B. A. Degree was the most balanced course offered by the University and that it set the stamp of liberal education on a graduate. It may not be true today in view not only of the vast changes that have taken place in the set up of the country but of the enormous shift in the values of life. In the new dimension with which human thought seems to have been invested in recent times, to say with Lord Curzon, that 'the man with a sound classical education starts with an immeasurable advantage even in the most ground-creeping of commercial pursuits' would only be to expose oneself to ridicule. Nevertheless the last of a course that has shaped the minds and moulded the character of, we know not how many, generations of graduates of this University, deserves more than a passing reference.

The year started with a change of Principal. MR S. M. FAZLULLAH, our Principal, was transferred to Govt. Arts College, Ootacamund. We offer him our best wishes for success and happiness in his new place. MR SYED YAKUB, who succeeded MR FAZLULLAH was only returning to *Arts* after about a year's absence away as Principal of the Govt. College, Kumbakonam. We offer him a warm welcome back to *Arts.*

Among the changes in the staff, the most notable is the retirement of MR SAFDAR HUSSAIN, Assistant Lecturer and, after the departure of MR FAZLULLAH, Head of the Department of Urdu. The best part of his service of thirty years has been spent in *Arts.* In the course of his long stay

Mr Safdar Hussain interested himself in, and contributed much to, the varied activities of the College. Born in 1903, he is still going strong and it is difficult to associate retirement with Mr Safdar Hussain. We offer him our best wishes for a long and happy life in retirement.

* * * *

Bringing out this issue of our Magazine has been an uphill task. The secrecy that shrouds the minutiae of Magazine production is one of the most honoured traditions of journalism. We have no desire to break that tradition. But in these days of soaring prices and dwindling resources, every Editor is faced with the not very pleasant task of pruning and trimming his material. We should have liked to have offered a more sumptuous, richer and more varied fare to our readers. In particular we should have liked to have introduced some colour into the Magazine to relieve the monotonous black and white. But against the relentless logic of figures, our longings have been powerless. That, in the main, is the reason why some of our young writers do not find themselves in print here. And the greater part of the photographs submitted to us had to be laid aside with a deep sigh. We wish, in the matter of space at our disposal, we could echo Juliet

My bounty is as boundless as the sea
My love as deep, the more I give thee
The more I have, for both are infinite.

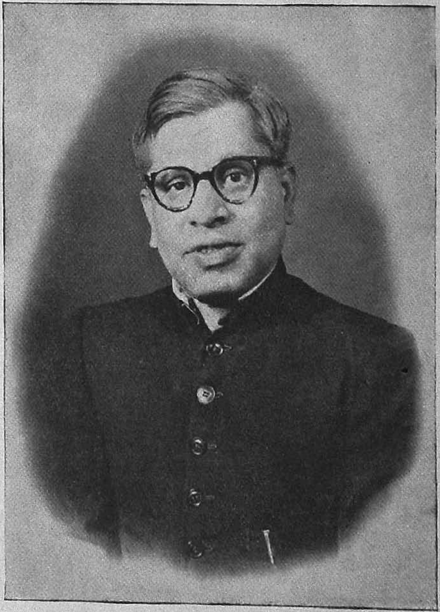
But an Editor cannot afford to be soft and generous; he has necessarily to be tough and hard-boiled.

We have received help from many quarters in the preparation of this issue. A well-wisher, who prefers to remain anonymous, has helped us with super-calendered paper at rates that would produce convulsions in the market today. Our Principal has taken a most lively interest in our progress and has been generous in his encouragement and approval of all our suggestions. Our Colleagues on the Editorial Board have been uniformly co-operative in preparing the material and reading proofs at high pressure. Our Printers, the *Kalaivani Press* with their Director Mr S. Ramaswami and Manager Mr R. Govindan have spared no efforts to give us the best printing service. We thank all of them for their kindness and help.

And thus we release the twelfth volume of the *Government Arts College Magazine* with the words of Feste

........our play is done
And we'll strive to please you every day.

Mr SYED YAKUB M.A., L.T.
Our Principal

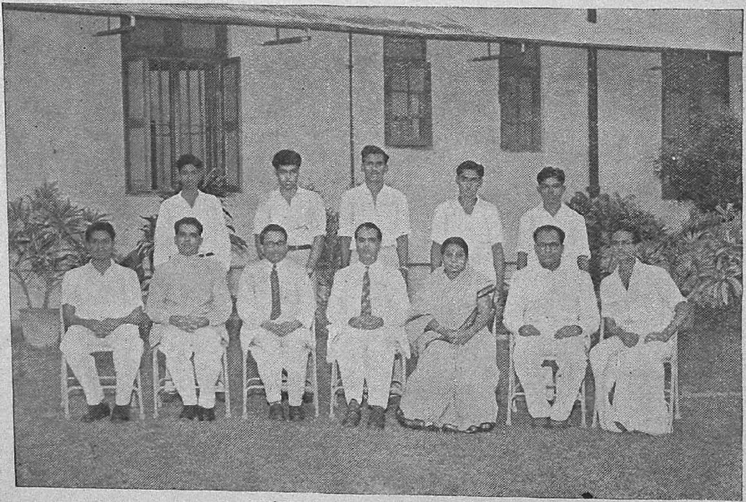


Mr S. M. FAZLULLAH M.A., L.T.
Our Former Principal

Mr SAFDER HUSSAIN M.A., L.T.
After 30 Years of Service

— By A. Sharif IV B.A.

SEETHA KATHI SENTAMIL SANGAM



Office bearers with Mrs & Mr N. D. Sundaravadivelu,
Director of Public Instruction who inaugurated the Sangam

Why Preserve Wild Life?

BY

C. A. R. BHADRAN I.F.S.

Chief Conservator of Forests, Madras State

The following is the text of the speech delivered by Mr C. A. R. Bhadran on the Wild Life Day observed by the College Union in October 1958 — *Ed.*

WHAT is wild life? When we ask ourselves this question, we are inclined to think immediately of the tigers, the leopard, the elephant, the rhinoceros and the sambhur. "Wild life" does not begin and end with these animals. It is a whole complex of life forms. There are vertebrate and invertibrate animals. There are mammals—some carnivorae and others herbivorae. There are reptiles beginning from the insignificant lizards and ending with the dreaded crocodiles and piosonous snakes. There are frogs, fish, birds, insects etc. "Wild life" also embraces plant life in all its varied forms. In short "Wild life" in its wider sense is synonymous with "Nature" in all its aspects. It is the inexorable law of Nature that the fauna and the flora of the land should co-exist, complementary to the fullness of human life and to each other. There is an inexplicable connection between every form of life on earth and it is this chain that supports the dynamic equilibrium of Nature.

Although man occupies the foremost place in the order of all creation, he is only a vital link in the complex chain of life forms. In fact it is only the gift of reasoning which the Creator has given to man but denied to all animals, that enabled man to break away from wild life and emerge into the open as an agriculturist and to proceed towards various other industrial and scientific advances, in short, towards civilization.

The importance of the Balance of Nature has to be recognised. Man cannot afford to take too many liberties with Nature. Any unjust interference with Nature inevitably has its reaction, invariably adverse. Vegetation and animal life are complementary to each other and are necessary for man's life on earth. Whenever man raises his hand to destory other forms of life, he is being detrimental to his own interests in the long run. The total extinction of certain forms of floral and faunal life can be traced to man's interference with Nature and her laws. It is thus that we come across instances of desert lands where once forests flourished. And naturally all faunal and floral life tends to disappear from such bare tracts. The economic value of Wild life is as important as its scientific value.

All game animals, birds and fish are valuable source of food supply to men. Wild life has always offered men exciting sport and adventure. The duty from the import of arms and ammunition, fees from gun licenses and shooting bring in good revenue to the Government. Perhaps the most important economic value of Wild life is its attraction to tourists. In our country we have fortunately some animals which can be seen no where else in world. We have every chance of increasing our income by tourist trade. In many countries Wild life is an important industry and a big foreign exchange earner. To cite an example, Kenya in Africa, which is just about as big as Madras State, has built up a flourishing tourist trade with only Wild life as its attraction. The income realised there annually counts in some crores of rupees.

The export of Wild life products like skins, hides, horns etc have all along brought in good

profits to India. In recent years they have fetched Rs. 70 lakhs a year. If this welcome revenue is to be continued and increased, it is important that we preserve our Wild life.

"Wild life thus is an important natural resource. If sensibly preserved and exploited, it can yield very good returns".

Wild life figures prominently in our mythology and our religions teach us to venerate and love it. It comes in even in our history for most of our ancient kings and rulers were great lovers and champions in the cause of Wild life. Thus we have rules framed and imposed for the preservation of Wild life even as early as the days of Emperor Asoka. Our art and literature abound with inspiring references to the beauties of Wild life. To quote Prime Minister Nehru "Life would become very dull and colourless if we did not have these magnificient animals and birds to look at and to play with". The study of Wild life can be an exhilerating experience. The song of birds, the flight of migrants, and the peaceful browsing of animals in a forest glade will be memories to be treasured.

All the time we unconciously enjoy Wild life, now it is just a fragrant flower, now a picturesque valley or attractive animal. The beauties of Wild life are continuous and are always there waiting for man to be aware of them.

Wild life deserves to be preserved for three specific reasons. Firstly, for its potential value in the field of science. There is no individual form of Wild life that we can do without, for each one of them plays a vital role in maintaining the balance of Nature. For instance the snakes kill the rats and prevent their multiplication. The tigers kill the deer and pig so that they do not tend to be detrimental to the growth of plant and field crops. Even the vulture and the jackal perform the very useful function of scavenging and keeping the land clean. Birds too contribute to keep in check the population of insects, locusts and wood-borers. The low, as well as highly evolved forms of plant life have repeatedly come to man's aid to furnish him with invaluable drugs, *e.g.* penicillin, and Rawolfia to mention just two of them. Faunal life has also contributed much in the field of medicine. Insulin that has hepled to save the lives of many diabetics is an animal product. Rattle snake poison has yielded a cure for epilepsy. Cod liver oil so essential for promoting healthy growth in children, is an animal product. Monkey glands and monkeys make their own contribution towards the discovery of vaccines for polio etc. Rabbits and guinea pigs are vital in their role as live means of testing medicine before they can be used in the treatment of man. Animals, in particular birds, are an integral part of Nature as flower pollination agents and seed dispersers. They are also absolutely indispensable as destroyers of innumerable insect pests. So we have it here that "Wild life is an integral part of our fields, our forests, our entire environment and of the utmost value to Science".

Early in the century Pallock in his diary has written how he ruthlessly killed the game that was found in the forest, on some day he is stated to have shot five big game in one day. The urgency for preserving our Wild life is immediate and can no longer be ignored. Some fifty years ago our position with regard to wild life was not so deplorable and we had something to be proud of. In our insatiable need for land and food for ourselves we have frittered away our invaluable asset. Modern weapons like improved guns, rifles and cartridges combined with high powered electric torches and spot lights and the advent of the jeep into the field of sport have caused incalculable damage to Wild life. As a result we have now reached almost the same unenviable position as many Western countries, of having to look back with regret on no more than a glorious past.

Some of our rare precious animals are on the verge of extinction. The Indian Rhinoceros has been reduced to a mere 300 confined to three pockets in India. The Indian lion has also been greatly depleted in number. A small number of them are now living in a restricted habitat in Saurashtra. The cheetah is almost extinct. The elephant and the tiger are also struggling against extinction. Government have realised the urgency of the need for preserving what yet remains. Preservation Acts have been brought into force. It is high time every man and woman in the country realised the importance of these Acts and their enforcement. It would, indeed be sad if some of our magnificient animals also have to be referred to some years from hence as the "Dodo" is today. "As Dead as a Dodo" is a commonly heard phrase. The Dodo of Mauritius was wiped out completely by European colonisers. Our black buck, crocodiles and Chinkara etc might soon be sharing the same fate as the Dodo if we do not make haste to realise their value as a national asset worthy of being saved and preserved for posterity.

Wild life management does not mean the preservation of all Wild life irrespective of what it is and does. Vermin, injurious animals like wild pig, monkeys and so on are destroyed as and when necessary. Crop raiding animals are also destroyed to control their numbers. With a controlled number of animals in an improved condition Wild life preservation will lead to Wild life managment and will bring in great dividends in the future.

The Indian Board for Wild Life was set up in 1952. Consequently all the States also formed Wild life Board to protect the interests of the Wild life in every part of the country. The members of the Boards comprise naturalists, economists, ecologists and persons representing the public.

In our State we have two sanctuaries, one the Mudumalai Wild Life Sanctuary in the Nilgiris Disrtict and the other the Vedanthangal Bird Life Sanctuary in the Chingleput District.

The Human Heart

BY

SALVA KRISHNAMURTHI M. A.

An afflicted heart
Can ne'er be smart
But oscillates.
Who can declare
His heart in snare
Unequivocally ?
And how to find
The other's mind ?
Tell me my friend
To comprehend
The human heart -
Is it a cucumber -
To rip it open
And see the ken ?

Classics in the Mother-Tongue

BY

SALVA KRISHNAMURTHI M.A.

I FEEL happy when I take up a book in my mother-tongue. Now, happiness is a state of Being. It is the achievment of a balance between the intellect and the emotion. Intellectual understanding has to be conducive to *emotional satisfaction if*, at all, a book should make one feel happy. Classics in the mother-tongue satisfy this condition to a large extent. So I feel at home when I read a book in my mother-tongue.

Every book has two parts: the medium of thought (i. e. language) and the thought itself. One has to 'conquer' the language barrier before one enters the exciting world of thought. Mother-tongue makes the first part of the job easier.

But the advantage is very much limited in the case of literary classics. Classics in any language are subtle and complicated compositions. They demand, for their study, a steady pursuit and an untiring effort. The reason is simple; they deal with a much more difficult world, i. e. the world of pure emotion and personal conflicts. Hence they employ almost a separate set of vocabulary, figures of speech, rules of ornamentation and prosody. Their langage is quite different in its significance and the denotation or connotation of a word can be very different from what we understand in our everyday life. Dictionaries may not help us; because a word derives its particular shade of meaning or a nuance by virtue of its being employed in a particular position within the syntax of a sentence. That is language in action.

If one wants to read a classic in one's own mother-tongue one has just a couple of advantages and nothing more. Firstly, one is naturally equipped with a certain amount of basic vocabulary. Secondly, one knows the idiom thoroughly well by virtue of the fact that one 'speaks' the langauge. But it is quite wrong to suppose that this will do. In fact it will not do. An Englishman cannot study and appreciate an English classic just because he happens to be an Englisman. He has got to 'teach himself' properly before he tries to enjoy a good book. This is true everywhere else. So the advantage of reading a literary book in one's own mother-tongue is very much limited though the advantage is still there. For the rest one has to do it all by oneself.

As for the thought content of the book it may appeal either to the emotion or to the intellect. Whatever that may be, the educative value of it cannot be denied. The emotional exprience through books, however indirect it may be, is very much rewarding. A book makes one a better man, either by striking a balance in one's personality or by sharpening one's intellect. A fond parent who does not take care of, or encourage, the literary tastes of his children is only contributing to their lopsided development. The rich exhilarating experience of literature should not be sacrificed for material ends. *Kavitaa yadyasti rajyena kim?* The value set on poetry in particular and literature in general is indicated in the foregoing sentence.

Now that the linguistic provinces have been formed, regional languages ought to come into their own. Not only in schools, colleges and Government offices but in the life of the

communities. The day is not far off when our respective literatures will be discussed among the educated and the *elite* in clubs or at parties; when a knowledge of the literature in one's own mother-tongue will be treated as a social accomplishment both for men and women. A salesman, an insurance agent, a business executive or a government officer, in future, may find himself unequal to participate in a lively social engagement if he neglects this part of his education now. Hence undergraduates awake!

The Chinese Philosopher

BY

D. KRISHNA RAJ II B.A. (ENGLISH)

[*A letter from Chien Li Altangi, a descendant of Lien Chi Altangi to Chow Ching, a descendant of Fum Hoam.*]

FRIEND OF MY HEART,

May the wings of peace rest upon thy dwelling. Think not for a moment, thispoor philosophic wanderer has banished your reverend figure from his heart. The ties that bind me to you are still unbroken. But the eastward journey gave me such pain that I was made to forget my kith and kin. The state of affairs I witnessed at the Queriag Qumay near our great nation, branded a formidable thought in my heart. Sure, my friend, my great grandfather was quite prudent when he said "the cruelty and pride of man have made more deserts than Nature ever made; she is kind, but man is ungrateful!"

I do not intend to indulge on such provocative thoughts in this letter, though at a later stage I shall write to you about the human vanity and the resultant ruins that I noticed during my eastward journey. Now tha tI have reached a new City, I shall give you a general picture.

My passage by sea from Singapore to India was more painful to me than all journeys I have ever made. After a prolonged voyage I reached a higgledy-piggledy city. Believe it or not friend, I found almost everything in this City in a topsy-turvy condition.

The inhabitants here seem to have no knowledge of the four directions, for their streets resemble nothing more than a children's riddle. I had been told by my guide that the streets were always thronged by crowds. But to my amazement I noticed that these walking ghosts intensified the gloom of the streets.

The walls of the houses gave an apt illustration of the great philospher Ching Chow's saying "the wall is the paper of the fool." When I once inquired about a few signs on a wall, my guide tried to hide his ignorance. But he was frank enough to tell me later that he could not make out whether they were trade marks of tobacco companies or emblems of political parties. He told me further that there are expert 'wall-magazine' editors for every political party. In another wall, I am told it's a government building, I found a number of black patches and I thought it was a new design of wall-painting. But as I went near it I could not but burst into a fit of laughter, for all those black patches turned out to be "stick no bills" notices.

The roads are ill paved and full of ruts. There is a governing body like our "oshianga". This body–they call it the Corporation-always makes it a point to tamper with the surface of the road under some pretext or other. And the traffic in these streets is governed by animals! Do not be confused friend, I am referring only to the majestic cows and bull-which often produce traffic jams in street corners where you can get things ranging from cow dung to gold ornaments.

There are a few other interesting things which I shall communicate to you later. Dear friend think of my absence with regret, as I sincerely regret yours. Even while I write, I lament our separation.

Adieu.

Inter-University Youth Festival

BY

T. D. PRABHAKAR IV B. A.

With feelings of deep joy, I recollect the ten happy days I spent in New Delhi as one of the two delegates from Madras attending the All India-Inter-University festival at the Talkatora Gardens, Delhi. After attending the National Conference of University students on 4th November 1958, which gave me an opportunity of getting acquainted with some of the student leaders of other Universities, I proceeded to the Youth Festival campus. I recollect with delight the first sight of the tents with groups of attractive young men and women, dressed in the latest fashion, either in the club or restaurant or in the open air theatre, eager to partake in the various activities of the campus. Varieties of emblems of different Universities could be seen on the picturesque blazonry of the participants. It was a fairy land and I was thrilled !

The spectators' galleries were beautifully arranged and people thronged from various parts of the city. The various competitions were held in the open air theatre and competitions were conducted in classical drama, instrumental music, group dance, group singing, arts and crafts and elocution. On 5th November, the last day, a choice programme was arranged and the audience enjoyed this day very much. The entertainment commenced at 10 p.m. and lasted till 1 a.m. It was really a memorable day for me especially because of the very chill weather and the attractive audience and the energetic participants.

Our Honourable Home Minister Shri G. B. Pant on the occasion of distributing the prizes rightly remarked that it was all the 'gift of freedom' and pointed out the great duty and responsibility lying ahead of us to equip ourselves during these days of study and fellowship. He further referred back to the olden days when life was dull and gloomy for youngsters and exhorted us to make use of the opportunity to lead a happy life, wherever we may be, striving hard for the good of the country.

Yes, it was on the whole a rich experience of fellowship and love, though the Festival was not entirely faultless. The standard of the group singing could have been better and the joy of delegates and spectators could have been more restrained. The opinion of experienced men was that the standard of drama this year was poor, but that of instrumental and classical music far better than the years before. Dances continued to be mediocre though one could see occasional flashes of good training. Such was this year's Youth Festival which could be appropriately called as jolly good-fun.

The Food Problem

BY

M. S. CHERIAN IV B. A. (ECON)

One of the great problems we are facing at present is the food problem. Our Prime Minister, replying to the food debate in the Lok Sabha recently, said that he himself had not realised a year or two ago the importance of agricultural production quite as much as he did today. He went on to add : "I realise now that there is nothing more important than agricultural production, more especially food production."

In the case of most underdeveloped countries it has been conclusively proved that no secure foundation for industrialisation can ever be laid unless and until there is the secure base of a prosperous agriculture. This is obvious as ever increasing imports of capital equipment and industrial raw materials required for industrialisation can only be met from expanding exports, the bulk of which in an underdeveloped country would necessarily comprise of agricultural produce.

Is not the very fact that a poor country like ours, with a basic agrarian economy had to spend almost Rs. 1400 crores in the last eleven years for import of food grains, merely to maintain the people on a subsistence diet, sufficient to make us wake up from our unwarranted complacency and self-delusion? If eleven years after independence we cannot provide our people even with two square meals a day, any talk of democracy and individual freedom loses its meaning. We should treat the matter of people's food which is the most essential basic necessity of life with a far greater sense of urgency than hitherto.

If India is to be free from the danger of shortage of food production, there must be a new national programme based on practical and not doctrinaire considerations. A careful study of the very high agricultural yield per acre in some of the Western countries and especially in Japan, clearly indicates the close correlation between agricultural yields and the use of manures and fertilizers.

For instance Japan, where the cultivated area is hardly five to seven percent of that in India, consumers give million tons of fertilizers which is six times the total consumed in India, i.e., the per acre consumption is nearly 100 times ours. No doubt the paddy yield per acre in Japan is nearly four times that in India despite the fact that the average land holding per peasant in Japan is smaller than here. The Asoka Mehta Committee had very rightly stressed the imperative necessity of stepping up fertilizer imports substantially as also increasing indigenous production of fertilizers. On balance the foreign exchange required for import of fertilizers necessary to bring about a given rise in food production is hardly 40 per cent of the outlay necessary for importing an equivalent quantity of food grains. It is therefore essential that an adequate portion of foreign assistance or credit secured in future for the purpose of augmenting our food reserves, should be diverted to import fertilizers to ensure a more permanent solution of the problem.

The recent history of the implementation of land reforms in this country is indeed a very pathetic one. No single item of legislation undertaken by the States since Independence has suffered so much vacillation as this with the result that both land lords and tenants in most of the States have remained in a state of great uncertainty, costing the country millions of tons of food grains. Whatever reforms we bring in, we must not give place for fall in food production. The Land Policy and Food Policy should be considered together. The distribution of land in small pieces to landless labourers will not increase the food production, because such petty land holders

will not have the capital to increase production. The Prime Minister himself agreed that the large farms are capable of producing more. A floor on land holdings by giving utmost encouragement to consolidation of uneconomic holdings and thoroughly discouraging fragmentation of economic ones is understandable, but sheer insistence of imposition of unrealistic ceilings on idealogical grounds can only perpetuate agriculture to low yields and irredeemable backwardness.

Another great draw-back which affects the food problem to a great extent is the rapid growth of population. Our ultimate goal is increased per capita availability of goods and services and not a mere increase in national income in absolute terms. In India the population is increasing at about 6 to 7 million a year. It means that every year about 1.25 million tons of additional food grains are to be made available only to feed the additional mouths. As long as our food economy is one of marginal deficits, it is clear that this increased population has to be fed from imports, implying an annual drain on our foreign exchange reserves to the tune of Rs. 50 to 60 crores. A variation of the grow more food campaign in the south was the slogan "two bags paddy more per acre" If another slogan is included parallel to this "Two babies less for family", and it is honestly and successfully implemented, we would at one stroke not only solve all our food difficulties but at the same time do something substantial to lift the economic level of the population as a whole.

The Economics of Co-operative Farming

BY

A. B. S. RAMAN IV B. A. (ECON)

What exactly is co-operative farming? As the term implies different things to different persons, a clarification at the outset is necessary. Simply stated, co-operative farming may be defined as the co-operative operation of land, of labour and capital for better production on the basis of each for all and all for each. It stands midway between the ordinary type of better farming co-operatives under which these instruments of production are left to individual operation, and collective farming of the Soviet type where the land and capital are nationalised and members get paid for work done.

The various kinds of Co-operative farming are as follows :—

(1) Co-operative Better Farming Society: In this members function jointly only in the matter of credit, purchase of seeds, manure etc.

(2) Co-operative Tenant Farming Society: Here the Society owns the land by freehold or lease hold. Cultivation is individual. Rent or a portion of the produce or profits is paid to the Society. The Society assists in credit, purchase of seeds and marketing of produce etc.

(3) Co-operative Joint Farming Society: The lands here are owned by individual members themselves. They are pooled and entrusted to the Society. They are cultivated by the Society on its own account. Members also share the profit of the Society. Cropping programme and other operations are controlled by the Panchayath of the Society.

(4) Co-operative Collective Farming Society: The lands are held by the Society on freehold or leasehold. Ownership of members is limited. The lands are cultivated by the Society. And the members receive wages for their labour.

The classic example of collective farming is that of the U.S.S.R. Co-operative Farming in

one form or other has found application in several countries of the world, particularly Palestine, the U. K. and the U.S.A.

The idea of co-operative farming in the sense of joint cultivation in India, has been of recent origin and is a direct concomitant of the urgency for land reform. The problem of Co-operative Farming has been discussed in the report of the Congress Agrarian Reforms Committee and the various co-operative conferences. The Second Five Year Plan has attached importance to the formation of Co-operative Farming Societies. There are about 1,000 such societies in India at present and the Planning Commission has recommended that at least 1/3 of the land under cultivation should be brought under the co-operative farming technique. The matter has now gained some pointed attention as a result of the Report of the Indian Delegation to China on Agrarian Co-operatives and the importance of putting to use quickly the lands collected under the Bhoodan and Gramdan movements, and for maximising production in the National Extension Service and Community Development areas where people have been disciplined for community endeavour. Credit which is essential for sustaining agriculture in any form of operation, is better secured and more adequately, for co-operative units than for individuals.

Above all, co-operative farming is the best method of using land. It provides the solution for the evil of subdivision and fragmentation of holdings, which according to economists, is the prime cause for low yield in agriculture. It secures larger agricultural goods for the community and better profits for the individual. Economists like Margaret, Digby and Otto Schiller are inclined to think that individual farming on co-operative pattern, as co-operative farming, would be a viable experiment in farm production.

The number of societies in China has increased from about 100 in 1950 to more than one million by 1956. There the state is the monopolist purchaser of all produce and the Communist party machine has an indirect influence on the working of these operatives. Considering the Indian farmers' sentimental attachment to the land, neither the Soviet nor the Chinese pattern of outright collectivisation or regimented co-operation would be suitable to Indian conditions.

Although the farmer retains the ownership of the land, he is reduced to the status of the wage earner and individual freedom is largely curtailed. The greatest demerit in voluntary co-operation is that there is nothing to prevent the dropping out of an individual farmer from the co-operative organisation which would seriously disturb the extent of land available for co-operative action and other arrangements. Legislation might therefore be necessary to compel a member to stay in the co-operative society for a minimum period. There is, however, no doubt, that in a country where the size of the individual holdings is small and uneconomic and resources of the individual farmers are slender, co-operative farming holds great promise of achievement.

Origin of Hindi Language & Its Literature

BY

N. V. RAJAGOPALAN M. A.

Indo-Aryan is the name given to the group of languages which are spoken widely now in the Northern part of India and some of the countries of Asia. These originated from the language once spoken by the Aryans. History finds that Aryans lived in the border lines of Asia and Europe. A group of that original stock came towards the East which was split up in two parts in its turn; one portion settled down in Iran and the language developed on its own line, from which, languages like Menadi, Pehlavi, Persian etc. originated afterwards. The Second branch of the group proceeded far into the East, to the valley of Kabul and thence gradually entered into India. The language progressed on its lines in which the ancient books the Vedas, were written. These dialects, by the passage of time, attained a literary cult and during the sixth century Panini reformed it with his grammer and hence it came to be known as Sanskrit or 'reformed' language. This synthetic language remained fixed whereas the common spoken dialects were developing according to the circumstances. These were called "prakrits" which meant "natural" or "unartificial."

Later on, thanks to the Jainist and Buddhist religious movements, the Prakrits attained the literary cult and grammarians put trammels on them. Between 500 B.C. and 600 A.D. the variouas dialects of Prakrits were the literary languages of North India. The main dialects were Magadhi, Sauraseni and Maharashrti. By the 6th century A.D. the spoken form of these languages which were not quite in keeping with the grammar of Prakrits developed into what were later known as "Apabhramsas" the vulgarised tongues. From these Apabhramsas, the modern North Indian languages directly originated at or round about the 9th Century A.D.

The main varieties of Apabhramsas were Nagari from which Gujarati, was derived, Sauraseni from which Western Hindi developed, Ardhamagadhi which was the source of Eastern Hindi and lastly Magadhi the mother of Maithili, Bengali and Oriya.

The Sauraseni form of Apabhramsas exerted profound influence on the growth of North Indian vernaculars in general and Hindi in particular.

Hindi etymologically meant the language or languages of Hind or India. But by usage it came to denote the dialects that are spoken in these regions under four heads; (1) Rajasthani, the language of Rajasthan with the main dialects, Mewari, Jaipuri, etc. (2) Western Hindi with Bangru, Kannaji, Braj, Bundeli etc. (3) Eastern Hindi with the dialects Awadhi, Chhathisghadi, Beghali and finally, (4) Bihari, with the dialects Maghi, Bhojpuri and Maithili. During the course of these nearly 1,000 years of history, one or another of these dialects attained prominence and was enriched by literature. Owing to reasons, political, religious or social, some dialects gained impetus at some particular period, and literature, mainly of religious type, was written in those dialects. In the earliest period Rajasthani played a prominent role. In the second period when devotional literature was written Eastern Hindi and Western Hindi were the main media. In modern times the once small dialect, Bangru, which is spoken near Delhi and Meerut attained pre-eminence and at present that is referred to ordinarily as Hindi or *Khari Boli*.

Earliest beginnings of literature

The earliest period of Hindi literature may be regarded as beginning in 760 A.D. and extending upto 1200A.D. when "Chand Bardai" ushered in the era of Bardic Poetry. Hindi literature was derived from two different traditions of Apabharamsa, the eastern and western. The eastern tradition was based on philosophy and sentiment and tended to become religious and mystic, as we see in the case of Siddhas, Gorakpanthis and Jains. The western type is more concerned with action than with subtle thoughts or tender feelings. Its preoccupation is with things obvious and mundane and it seeks to evaluate life in terms of power and the enjoyment of pleasure, as we find in the Chronicles of Rajput bards.

In the end of the 7th century the great emperor of North India, Harshavardhana, died and with him the Hindu Kingdom also came to an end. After him no other Hindu King was so powerful as to bring the vast plains of North India under one regime. So, a large number of principalities arose which were ruled by indépendent kings. The kings were no bigger than feudal lords. These Rajput kings were at constant war with one another. They lived a life of abundance and ease; their life of this kind was nothing but a foil of their deadly wars. Their internecine feuds paved the way for the advent of Musalmans, and India witnessed, in the beginning of 11th Century, terrible invasion of Muslim warriors like Gazni Muhammed and Mohammed Ghori which resulted in the establishment of Mohammedan Rule on Delhi throne. Thus, this was a period of turmoil and chaos when Hindi poetry took shape in the form of Bardic chronicles.

On the other hand, in the domain of religion a corrupted form of Buddhism held the ground. This was the cult of Vajrayani Siddhas, who encouraged the practice of Hatha Yoga and indulgence in occult, obscene, practices. Though the upper-class people followed the Vedic religion and studied the scriptures of Sanskrit,with the illiterate lower strata of society this corrupted religion became popular. After the demise of Harshavardhana, no king tried to dispensate the high principles of either Hindu religion or Buddhistic religion among the common mass. Devoid of powerful religious leadership the large mass promptly subscribed to the corrupted way of Vajrayanis as it combined superstition with sensuousness and displayed a total disregard of age-long taboos regarding wine and woman.

Eighty four Siddhas are famous in the Vajrayani Panth, the earliest of whom was Sarojavajra (born about 750 A.D. also called Sarahapa). Shabarapa, Luipa, Kannapa, Tilopa, Shantipa etc are the famous poets in this long line of Siddhas who wrote in a mystic language known as "Sandhya Bhasha". This tendency towards mystification constitutes at once the strength and weakness of the poetry of the Siddhas.

At the beginning of 9th Century a great Siddha became famous. His name was 'Gorakhnath or Goraksha Nath". He was a disciple of the great mystic Matshyendra Nath. He disapproved of all indulgence in carnal pleasures and introduced the worship of Siva, as a nirguna God. He held a great sway over North India and his followers were later known as Gorakhpanthis. This Gorakhpanth spread all over India and the Tamil Siddha poets owe allegiance to the Gorakhpanth.

These Siddhas condemned all rituals and idol-worship. They disapproved of casteism and any kind of inequality in society. They insisted on introspection and Hata Yoga. The ideas are very similar to those of Tamil "Siddhar Padals".

The second group of poets of this period belonged to Jain cult. The earliest Jain who wrote Hindi poetry was Svayambhu who flourished in the last quarter of 8th Century. Three books are known to have been written

by him (1) Ramayan, (2) Harivans Puran and (3) Svayambhu Chand. His poetry is said to be of high quality, its diction rich ' but never unduly archaic, and the rhythm is fluid. He is reported to have dwelt on a variety of human sentiments ranging from the erotic to the martial and the humorous. It is suggested that Tulsidas based his "Manas" on Svayambhu's Ramayan, but it needs further substantiation.

Another famous poet is Pushpadanta (959-972) who was the court poet of King Krishnaraj the Third. In the literature of these poets, the earliest form of Hindi language is seen which is very near to Apabhramsa with a liberal admixture of Prakrit and Apabhramsa vocabulary.

The Rajput Kings used to have minstrels who were of four types : (1) Charan (2) Bhats (3) Sevakas and (4) Pancholis. Their work was to eulogize their patrons, depict their valorous exploits in war and glorify them in their peaceful reign. These ballads were handed down to their posterity by oral tradition and many of them are not extant now. The available collection of such ballads dates back to the 11th century. These bards would go to the battle field along with the Kings and nobles and by their songs would encourage the warriors to fight. They themselves used to be good fighters.

But the most famous poet of this period is Chand Bardai who was in the court of Prithiraj or Prithviraj. His work called Prithiraj Raso contains 69 cantos and 100, 000 verses. It comprises a general history of the period and depicts in detail the exploits of Prithviraj.

These ballads and chronicles were the production of the family bards of the dynasties. They recorded the fortunes of those dynasties. These ballads and chronicles underwent constant addition and their language was modified. Round an historical nucleus legends accumulate, later redactors endeavour to systematize and assign dates. Such was the case with these writings also; but a large mass has the character of ballad literature. In its present form the Prithiraj Raso is a redaction made by Amar Singh of Mewar, early in 17th Century more than 400 years after Chand's death. There is, therefore, considerable doubt whether we have in it much of Chand's original composition. The detailed dates contained in the chronicle are found to be not accurate in every case. The chronicle, nevertheless, appears to contain a considerable element which may belong to Chand's age.

The language, essentially transitional in character, consists largely of obsolete obscure words, abounds in Prakrit and Apabhramsa words along with a number of Persian and Sanskrit Tatsama words.

Chand may be taken as the representative poet of this period. He appears to exhibit the merits and defects of ballad chronicle. There is much that is spirited in his description and the characters of the Rajput warriors are often sketched with skill and animation. Sound, however, frequently predominates over sense, and the narrative is carried on with wearisome iteration.

One of the most famous books of this age is the Alha-Khand reputed to be the work of a contemporary of Chand called Jagnik or Jagnayak of Mahoba in Bundelkhand. In this the life of Raja Parmal and his wars with Prithvi Raj are recorded. Alha and Udal the famous warriors in the popular legend and stories connected with them exist in an eastern dialect current in Bihar as well as Bundelkhand.

Another celebrated bard was Sarangdhar of Rantambore who flourished in 1363 and sang the praises of Hammir Deo, the Chauhan Chief of Rantambore who fell in a heroic struggle against Sultan Alla Uddin Khilji in 1300. This line of bards continued in later periods also and much later in 17th and 18th centuries a few poets of this type became famous in Hindi literature.

In this period of Hindi literature which is called the age of bards on account of the large number of chronicles by bards, poets of other types also flourished though only in a small number. In the eastern border of Hindi region, in Dharbanga, the famous lyric poet Vidyapathi flourished in this age who wrote lyrics in the Mythili dialect. He depicts the love of Radha and Krishna and his songs are very popular even now for their musical sweetness and depiction of erotic sentiments. His songs remind one of Jayadeva's Githagovinda in Sanskrit.

Amir Khusro, a great scholar of Persian, Sanskrit and Hindi lived in the Court of Allauddin Khilji. His quibbles are famous which are written in the dialect prevalent in and around Delhi, that is, the Khari Boli dialect.

The latter half of the 14th century saw the beginnings of devotional poetry. This age is the golden age in Hindi literature and this was the time when poets like Kabirdas, Jayasi, Tulsidas, Surdas and Mira Boi enriched Hindi with their sentiments of divine love and spiritual thought.

The North Indian Tour

BY

H. S. DONALD M. A.

It was decided to take advantage of the grant offered by the Ministry of Education, Government of India, under the Youth Welfare Programme to organize a tour to North India by a party of the students of our College. We applied for the grant and in anticipation of its sanction, we went through the preliminary formalities of vaccination against small-pox, and inoculation against cholera and typhoid. We received orders of sanction of the grant on 22nd December 1958.

Christmas morning found us at the Central Station at 9.15. We were very happy to see our Principal who had come to see us off at the station. Shri A. Oosman Sheriff, Shri M. V. Hariharan and a few students were also present. After a fairly comfortable journey we reached Agra on 27-12-1958 at 1 p.m. We arranged accommodation in a near-by hotel and after a refreshing bath and a good meal we proceeded to see the crowning glory of Mogul architecture, the mausoleum of Mumtaz Mahal known as the Taj. Somehow almost all the students had a fine camera each, so that they were all interested in taking photographs all the time! I could see the glow in the face of my students. They were all well dressed and they were so much attracted by the beauty of the place that they visited the Taj three times, once in the moonlit night and once in the early morning too! We visited the magnificent fort and other important places as well. On 28-12-1958 at 2.15 p.m. we left Agra and reached New Delhi at 6.45 p.m.

We had our dinner at Delhi station and proceeded straight to the South Indian Lodge by taxies entrusting the luggage to the care of Samuel, who brought it in a tonga. The bracing cold weather was very pleasant throughout. We had a good spacious hall to stay in and we tried to share our beds with others who were not sufficiently equipped with woollen rugs. We enjoyed our stay in Delhi more than anywhere else. As it was extremely cold and the period of our stay in Delhi was short, we arranged a special bus to go round the City. We visited all the imporant places and fixed up an appointment with our Prime Minister for the following day. We were all attracted by the symmetrical buildings, broad avenues and spacious parks of the planned city, Delhi. We began our sight seeing trip by first visiting and

paying homage to the hallowed shrine at Raj Ghat. After seeing Purana Qila, Sundar Nagar, the Zoo and the tomb of Humayun we came to the celebrated tower, the Qutb Minar. Later we visited the circular Parliament House, and the imposing Central Secretariat which stands at the approaches to the Rashtrapathi Bhavan. Finally we completed our trip by visiting the Red Fort, Old Delhi, the Delhi University, Rajendra Nagar and Birla Mandir. All the students were so happy that they contributed liberally towards a tip for the driver and the conductor who had enabled them to see all that there was to see in Delhi. On 30-12-1958 very early in the morning, we reached the house of our Prime Minister who made kind enquiries of us and consented to pose for a group photograph with us. All the students were immensely pleased and that evening we visited the 1958 Exhibition.

On 31—12—1958 we left Delhi by the Punjab Mail at 7.35 a.m. We had our food in the dining car and all of us enjoyed the journey very much. Some how we were all able to sleep well and on 1st January 1959 we arrived in Bombay at 2 p.m. Immediately I rushed to the "Sea View Hotel" where the manager found it possible to accommodate us after a little adjustment. We wanted to have a very light programme that day and hence, after having good coffee at the "Madras Hotel", we went to the Marine Drive. On 2nd January we visited the Museum, the Gateway of India, the Taj Mahal Hotel and the Aquarium. In the evening we rested in the Kamala Nehru Park and the Hanging Gardens. On 3rd January as many of our students were anxious to go out shopping, with reluctance we had to cancel the trip to Aarey Milk Colony. We enjoyed purchasing the latest nylon saris, gaudy slack shirts, belts and light bags. On the 4th morning we went to the Juhu beach, and took our food in the Palm Grove Hotel near-by.

On the 4th night after our dinner we reached Victoria Terminus at 8.30. We were much relieved when we saw "Reserved for Shri H. S. Donald and party" over one compartment written in chalk. Our students got in and when they were well settled, the man in charge of reservation came and apologised that by mistake he had reserved our accommodation in the Women's compartment! But he assured us that he would see us comfortable in another, separate, bogie. Though it was a nuisance transferring our luggage, we found our new compartment far better. We slept well for two nights and reached Madras on the morning of 6th January.

Let me conclude by expressing our gratitude to our Principal, who had given us all help and guidance to make our tour a grand success.

Our Population Problem

BY

V. HARINATHAN IV B. A. (ECON)

In the present time we find every country is facing the problem of population because it is one that affects the health and happiness of individual families and the prosperity and social progress of the nation as a whole. Now the world population is more than 2,547 millions when compared to 540 million during 1040 A.D. Malthusian theory of the 18th century pointed out " By nature human food increases in a slow arithmetical ratio man himself in a quick geometrical ratio unless want and vice stop him." The modern development shows it is not so because as the population increases the standard of living is also raised.

" The optimum theory of population enunciated in recent years emphasises that the optimum population is the ideal population that a country should have, considering its resources. The optimum number can be defined as the one at which the per capita income is the highest. If the population of a country is below optimum, that is the people are too few to make use of the resources avilable, it is a case of under population. If a country has more population than the optimum size than the per capita income will diminish. It is then over populated.

Our country now faces over population. The population is increasing at a rate of 1·2 per cent per annum. In fact it is not very high, for there are certain countries in the West where the rate is higher. But because we have a *massive population to begin with*, even a nominal rate of increase gives us a net annual addition of 5 millions. The following Data will give an idea about our growing population :

Year.	Population (in millions.)	Percentage of increase.
1901	283·9	1·5
1911	303·0	6·8
1921	305·7	·9
1931	338·1	10·6
1941	389·0	15·0
1951	356·83	13·4

The main causes for the increase are that the birth and death *rates have been undergoing* changes due to many social and economic factors. There has been a steep downward trend in the death rate due to improvements in medical aids, sanitation etc but the birth rate has not shown any remarkable change.

Because of this *our attempts to improve the* standard of living have not borne fruit.

In the words of our Prime Minister " we should be a much more advanced nation to day if our population was about half of *what it is.*" *The Five year* Plans *make a* two-pronged attack on the problem of population. Firstly they aim at slowing down the rate of population growth by way of Family Planning. Since some of our social customs are against it, we find that Family *Planning has not* made much progress. Secondly they aim at revitalising and reorganising agriculture by introducing institutional changes on the agricultural front.

The *more recent approach to this* problem is that of women's education. We need educational values for our women so that they may cultivate a sense of dedication to the cause of our country and *a new awareness* of their role in enriching our life and heritage.

To conclude we can say the objective of the population policy must be to build a better, healthier and richer India, an India that gives its citizens first of all a *higher standard of* living so that in the midst of a possible sufficiency no child will cry for food and go without it.

The Crowded Hour

BY

I. SUSHEELA MARY IV B. A. (BOTANY)

It was on Monday last when I stepped into the ladies' room with a heart filled with worry and anxiety, that I noticed that the room was turned into a bookshop. Yes, Examination was to begin that day and therefore the room was flooded with text books, notes, note books, chits, sheets of foolscap paper and so on. I glanced at them and then quickly made my way to a lonely corner. Curled up there I began glancing at the probable annotation when the muttering and murmuring of my friend in the next corner crept into my ear.

" Excellent wretch......perdition catch my soul...Excellent wretch .....perdition catch my soul..."

She was learning the passage by heart and facing the plain wall was repeating it......God knows for how many times! A cold fear ran through my spine. "Is that Scene also included for the examination?" I asked my friend. "Of course" was her hurried reply and she turned her face away. I rushed to the next room where another friend of mine was walking and studying. I repeated the question. Loud laughter burst forth and I was told that the teacher had specified it several times in the class. What on earth could I have been doing at that time? " Sleeping dear " said a voice from within.

" What are the probable questions "—the query came from my neighbour. " Iago's character is a sure topic " was the reply. "Oh ...Iago............I never"...........This was another friend who gazed at my neighbour pitifully. " Is not Iago Othello's lieutenant ? " was another query which started from the next corner. " Gosh..... It is Cassio madam –...Cassio." In the midst of this confusion I really forgot the name of Iago's wife. I turned the pages tearing some in my hurry and finally found it was Emilia. Next moment all was quiet except for the muttering and murmuring of the students as they recited their essays and quotations.

Tired of sitting I began walking up and down the room with the notes in my hand. Bump .....my head which was bent over the notes had dashed against my neighbour's who was in the same state of concentration! Excuses were exchanged and with my fore-head aching on one hand and the tireless time flying on the other, I was at the height of excitement. Sentences and points refused to get into my head. I was consoled by the lament of one of my friends. " Susi, I don't know anything, I am sure to fail ".

Tong . ...Tong.................. Tong rang the college bell. " Oh "........... The united cry of the students rose and tore the skies. A great fear clutched my heart. My hands were as cold as ice-cream taken out of the refrigerator. They shivered as though they were ninety-eight years old. With pleading eyes I glanced at my friend's face.

"Don't waste time......turn over to the essay 'Shakespearean tragedy' .....I bet it will come. I was reading it when the bell rang". This superstition of my friend had a profound effect on us. Next moment everyone was reading that essay. Like the Greeks who had faith in the oracles we had great faith in these superstitions!! My friend worried me with the question "Please .....Please—who told these words? " *The riches of the ship is come on shore* ". With a serious look I replied impatiently " Heaven knows " and turned to my book. Everyone was pulling each other's notes in their hurry and studying the passages which popped in their minds. I was disgusted and bewildered. When I turned for one annota-

tion the thought of another troubled me. Next moment I was hunting for my notes. After two minutes' desperate search I discovered them in the hands of my friend. I was confused. I was angry and impatient. "Please would you mind giving——my——" "Oh—yes. I know. I am just looking for that important essay" was her reply. I joined in her search and we both studied together that important essay—which failed to make its appearance in the question paper! How many important essays! Everything seems to be important at one time or another! Oh! God how much to study——!

"Pen please......my pen is terribly leaky ......" cried one of my friends. Time was something beyond precious to us so that we remained deaf to her pleading. Finding her attempts useless, the poor girl rushed to the next room for help, from the women lecturers.

Tong......Tong......Tong...rang the second bell and the loud 'thuds' of falling books was heard resounding through the verandah. Numerous 'best of lucks' were exchanged and we marched towards the examination hall. My head was blank and clear as the morning sky and I wondered what I was going to write.

There was a crowd before the hall. No one cared to enter the hall even after the repeated requests of the invigilators. One solitary 'guide' lying in one corner caught my eye. Next moment we four were bent over that book. Its four corners were pulled by four of us. But before we could finish our reading, we saw the head of the Principal at the distant turning of the verandah. We rushed into the hall and with our hearts jumping to our very mouths we waited for the question paper !!!

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I, R. Swaminathan, hereby declare that the particulars given above are true to the best of my knowledge.

(Sd.) R. SWAMINATHAN
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Story of Standards

Issued by the Indian Standards Institution, New Delhi.

The story of standards is a story of progress, beginning with the story of mankind itself. It is the story of Caveman's evolution from the pre-historic times to the modern space age, from the building of mud houses to the construction of sky-scrapers ; from barter trade to the present-day complex monetary system ; and from hand-made simple tools to the manufacture of robots. In brief, standards are as old as man. Language is perhaps the oldest standard of all, which grew up with him, others slowly developed over the millenia.

The panorama of man's achievements over a span of millions of years is quite impressive and interesting. In Egypt, he lifted blocks of dried mud out of the ground, as it shrank and cracked, stacked them together ; and built walls, houses, ramparts and fortresses for shelter and defence. The later generations adopted his technique to the production of sun-dried bricks with the use of a frame, and then to the mass production methods of producing bricks of standard sizes, shapes and composition. Pottery making, like brick making, originated as a household task and later on developed into a craft. From the production of cooking pots and pans of distinct sizes and shapes, produced in Palestine, by the Israelite potters in the seventeenth century B.C., the world has moved to the mass production techniques of ceramic ware of today.

The need to measure made it necessary for the man to estimate and formulate dimensions, distances etc. for construction lands, food products, etc. Similarly, when the need to weigh arose, he devised, in due course, a balance and adopted it for trade and commerce. We have, thus, moved from the earliest man-made cylindrical stone weights, dating from about 7000 B.C., to the metric weights and measures, adopted by the Indian Parliament in 1956.

The invention of moveable types for printing, in the year 1456 A.D. ushered in a new age of machinery, based on the use of interchangeable parts. The type foundries in Europe, established for producing types for the printing industry, became the first industries producing standard items of precise shape and dimensions which could be interchangeably used in printing. The establishment of foot pound system in weights and measures, in 1266 A.D. by Henry III of England, paved the way for the scientific and systematic industrial era. Similarly, standardization of weapons and armoury began from the day when bows were made of standard sizes, so that any standard arrow could fit in any of the bows. The adoption of modern fire arms, in the 14th and 15th centuries, further helped the cause of standardization, because standard sizes of guns and ammunition were devised ; so also ships and boats with standard sizes of pulleys, masts, rudder, anchors, etc. This speeded the mass manufacture of arms, ammunition, boats and ships ; and also assisted the expeditious assembling of the equipment.

Thus, though most of us are not conscious, man has been constantly using and handling things and articles which were the products of standardized practices. The word 'standard', in its restricted scope, is applied to industry, trade and business, but has even been extended to food and agricultural products. " Stand ardization is to industry and commerce what culture and social manners are to a society." Standards, in brief, are the language of commerce and industry. To consumers, producers and businessmen and technologists, they provide a common medium of communication. Briefly defined, standardization is the

establishing, by authority, customs or general agreement, of a rule, model, or code of practice.

In every large-scale production, from country to country, standards of sizes and shapes have been adopted. Bolts and nuts, railway gauges and coupling, cycle and motor tyres and tubes, screws etc., whether produced in India or elsewhere, have standard sizes and shapes. These provide for interchangeability of parts and supplies. The present-day mass production of goods and high standards of living would not be possible without standards of sizes, shapes, types and grades of these products.

In India, the national standards body, known as the Indian Standards Institution (ISI), started functioning in 1947, for the formulation of standards, for furthering the cause of Indian industry. At the international level, standards are being formulated to assist international trade, and are accepted by independent sovereign nations. The International Organization for Standardization (ISO), composed of national standards organisations, of 40 countries, is engaged on the task of international understanding and co-operation. India is an elected member of the Governing Council of the ISO since its inception, and has also established close liaison with other national standards bodies of the other countries.

Standardization, an essential part of the present day machine age, permeates human activities in all spheres of work and economy, including the broad field of social and human relations. In the interest of national economy, healthy trade-practices, consumer satifaction, and international trade, " It is of great importance", to quote our Prime Minister, Shri Jawahar Lal Nehru, " that we should maintain proper and accurate standards in the goods that we produce, as in our private and public life."

Question Hour in Mock Parliament

February 1959

Question : Mr Speaker Sir, will the Hon'ble Minister for Home Affairs explain what steps have been taken to prevent the unpleasant behaviour of 'Road-side Romeos'?

Minister for Home Affairs As an experimental measure an Anti-Romeo Squad has been formed and it is functioning along the Commander-in-Chief Road.

* * *

Question Mr Speaker Sir, is Politics a science ?

Prime Minister In India it is a sport.

* * *

Question Mr Speaker Sir, what is the greatest water power known to man ?

Minister for Scientific Research Woman's tears.

India on the March

A PRESS INFORMATION BUREAU FEATURE

INDIAN TELEGRAPHS

The Indian Telegraph Service entered on the 107th year of its existence in November 1958.

The centenary of the Telegraph Service in India was celebrated in November 1953. By that time the Indian Telegraph Department achieved the disinction of becoming one of the largest in the world in open wire carrier equipments. Also, it was recognised as the second largest nationalised public utility in India, employing nearly 2,20,000 men and about 1,000 officers.

Now the Indian Telegraph has the sixth largest inland traffic in the world, and in number of operations it is second only to the United States.

It maintains the highest telegraph office in the world, at Bhutong 13,500 feet above the sea level, built as early as 1887 in connection with the 'Sikkim Expedition', and also the highest line in the world at Khambajon in Sikkim, 17,500 feet above the sea level.

Under the First Plan it was proposed to open a telegraph office in every town with a population of 5,000 or over in every divisional headquarter and every *thana* or police station irrespective of size.

By the end of December 1957, only two (in remote NEFA) out of 322 district towns, 13 out 482 sub-divisional towns and 145 out of 1,369 tehsil towns remained without telegraph facilities.

The Second Plan provides for opening 1,400 telegraph offices and for extending the telegraph network in the under developed areas by opening telegraph offices at about 200 places which are now far away from the existing network. The Plan also provides for improvement of the main network, introduction of Telex and Printergram services and modernisation of the Central Telegraph offices at Calcutta, Madras and New Delhi.

Hindi Telegraph Service was first introduced on June 1,1949, at nine places (Agra, Allahabad, Gaya, Jabalpur, Kanpur, Lucknow, Nagpur, Patna and Varanasi). The total number of offices handling Hindi telegrams has now risen to 1,250 (including 41 Railway offices). About 20 more offices are likely to have Hindi Telegraph Service during 1958-59, including some in Andhra Pradesh, Assam, and Orissa circles.

CENSUS IN INDIA

Though the custom of making periodic estimates of the population was of very old standing in a number of provinces of India, the first attempt to make a general census was made between the years 1867 and 1872. Even then many of the Indian States were left out.

The first regular census on the modern system was taken on February 17, 1881. On this occasion operations were extended to all parts of India, except Kashmir and a few small remote tracts.

The last census of 1951 began on February 9 and continued till the end of the month. It covered the whole of India.

An important departure from earlier practice that the 1951 census made was that besides collecting the usual statistical data it did not concern itself with questions regarding races, castes and tribes, except in so far as the necessary statistical material relating to 'special groups' was to be published and certain other material relating to backward

classes collected and made over to the Backward Classes Commission.

On the other hand, as was stipulated, the maximum possible attention was directed to collecting economic data. The information thus collected proved useful mainly as the starting point of more detailed studies of the inter-relationships of population changes and economic changes in the country as a whole, as well as in different States and natural divisions of the country.

HOUSING IN INDIA

There are at present 5,58,089 villages in India with a population of 29.5 crore, and there are about 5.4 crore houses to accommodate this population.

Nearly 5.0 crore such houses need be rebuilt or substantially improved.

A large number of villages have to be provided with wider streets, better drainage, school buildings, playgrounds and community centres. This will involve an expenditure running into several thousand crores of rupees.

The Rural Housing Scheme, which has recently been announced, is for this reason based on the principle of aided self-help. The housing programme will be mainly confined to villages in suitable Community Development and Extension Service blocks.

Other conditions being favourable preference will be given to those villages, the majority of whose residents are willing to improve or rebuild their houses (on aided self-help) based on the master-plan which will be drawn up for the village by the Government.

The houses will be designed and built on a modest scale using local building materials procured through village co-operatives.

To conduct, guide and control this programme efficiently, each State Government, will set up a rural housing cell. This cell will prepare village lay-outs, evolve economic designs for individual houses having regard to the use of local materials and climatic conditions, and give technical advice to the local authorities.

JUTE INDUSTRY IN INDIA

The jute industry has total of 72,365 looms which represent 53 per cent of the total loomage in the world.

There are in all 112 mills of which 101 are in West Bengal, four in Andhra, three in Bihar, three in Uttar Pradesh, and one in Madhya Pradesh. Those in West Bengal are all in or around Calcutta, on both sides of the river Hoogly. And there are 82 jute mill companies managing these 112 mills.

Their total capacity is about 100,000 tons of jute goods per month on the basis of a single shift of 48 hours a week.

Their total value of jute goods produced in a year is about Rs. 130 crores.

There has been no Government control on production or distribution of jute goods. The only control in vogue is that exercised by the Indian Jute Mills' Association, in the light of their working Time Agreement, the main object of which is to ensure that production and supply are aligned to world demand.

The production for the year 1957 was 10,96,248 tons and exports for the year was 8,48,000 (approx.) tons. Foreign exchange

worth Rs. 114,20 crores was earned during 1957.

Mills have for the last two years been paying greater attention to the need for diversification of their products. Some of the specialities which are manufactured now are cotton bagging (a loose fabric meant for packing of cotton in U. S. A.) jute tarpaulins, paper-lined hessian, jute carpets and jute webbing.

Keeping in view the exports during the jute year (July-June) 1955-56 at 871,500 tons and the growing competition from foreign countries an export target of 900,000 tons per year has been stipulated in the Second Plan.

COAL PRODUCTION IN INDIA

The target for the output of coal for the Second Plan was fixed at 60 million tons.

This meant an increase of 22 million tons over the 28 million tons annual production at the end of the First Plan period.

Of this additional output, the public sector was expected to contribute 12 million tons.

Out of this, 1.5 million tons were allocated to the Singereni Collieries (Andhra Pradesh) the balance to be produced by the Union Government, who were already controlling eleven State collieries.

To achieve the target laid down, several new collieries were to be opened and the production of the old collieries was to be expanded. A private limited company—the National Coal Development Corporation (Private) Limited—was set up in this context in October 1956, with headquarters at Ranchi.

Prospecting and drilling have been more or less completed in the areas of Korba, Kathara, Gidi, Saunda, Sayal, part of Bisrampur and Korea.

Fifty per cent of the necessary mining machinery for the new coal mines is already under order. A considerable part of this has been received and is actually in commission in different mines.

The inaccessible nature of the mining areas necessitates the provision of railway links. A number of railway projects are under way. A railway line 25 miles long, between Champa and Korba has already been completed. Another project on which work has already begun is the new sixty mile railway line between Bijuri and Karonji in Madhya Pradesh. The next important railway project is the extension of the Patratu Damodar branch with a bridge across the Damodar to serve the Gidi coal mines. Railway sidings to serve Kathara, Bachra and Sanda collieries are already under commission, and still another railway project will be a bridge across the Hasdeo river in the Korba area.

The Corporation has also started training schools at Giridih, Kargeli and Talcher to meet the demand for junior technical personnel.

IMPLEMENTATION OF EMPLOYEES' STATE INSURANCE SCHEME

The provisions of the Employees' State Insurance Act, 1948, apply to all perennial factories using power and employing 20 or more persons and cover labourers and clerical staff with monthly earnings below Rs. 400.

For instance, today, additional cash benefits are being offered to insured persons suffering from T. B. There is also an arrangement to provide artificial limbs to insured persons who lose them in factory accidents or otherwise.

The health insurance scheme which provides *inter alia* medical benefits to industrial workers under this Act was first introduced in Delhi and Kanpur in February 1952, covering only 1,20,000 insured persons. Since then, the Scheme has been extended to cover over 13,00,000 workers in different parts of the country.

During tha Second Plan period it is proposed to implement the Scheme in every industrial centre which has a concentration of 1,500 factory workers, thus carrying the benefits of this Scheme to about 22,00,000 employees.

It is also intended to extend during this period medical care to the families of employees covered by the Scheme. A beginning has already been made in this direction; and the honour of being the first State to take this enlightened step goes to Mysore. Other States are expected to follow this example in the near future.

Side by side with the extension of the Scheme to cover a larger number of workers and their families, improvements are also being made in the quality of medical services offered under the Scheme.

On the medical side, the standard ofmedical assistance has been raised from mere outdoor treatment and home visits to a more comprehensive medical care, including hospitalisation and specialist services.

Hospitals exclusively for the use of insured persons are now available in Madras and Bangalore. In Bombay, Calcutta, Kanpur, Bangalore and Madras, plans for the construction of new hospitals are in various stages of development. A sum of Rs. 5.75 crores is being spent on the construction of new hospitals. In addition, a sum of Rs. 5.25 crores is likely to be spent on construction of a number of dispensaries at various industrial centres falling under the Scheme.

STEEL PLANTS AT ROURKELA AND BHILAI

Steel production is expected to start both at Rourkela and Bhilai by the middle of this year and the first rolling mills should begin to turn out saleable steel before the year ends.

When all the departments of the steel plant are in commission, Rourkela will produce 200,000 tons of plates, 470,000 tons of hot and cold rolled sheets of various gauges and 50,000 tons of tinplate, besides about 50,000 tons of foundary iron. The by-products plant will deal with 140 tons of tar per day and produce benzol, creosote, naphthalene and other products.

A fertiliser plant is being put up at Rourkela to use the surplus nitrogen from the oxygen plant. This will produce 580,000 tons of nitro-limestone. This plant will be as big as the one at Sindri.

The Bhilai steel plant will produce 200,000 tons of rails and sleeper bars, 160,000 tons of heavy structurals, and 260,000 tons of medium structurals, besides 1,50,000 tons of billets for re-rolling industry and 300,000 tons of iron for the foundry industry. The by-products plant in Bhilai will deal with 130 tons of tar per day and produce the same coal tar products as at Rourkela.

The products of Rourkela and Bhilai will go a long way towards removing the steel shortage from which the country has been suffering for a long time.

In Bhilai, the entire plant and equipment is supplied from the Soviet Union, but the entire responsibility for organising construction in India has been that of the Project.

In the case of Rourkela, plant and equipment from abroad are being supplied by over fifty firms.

TRAINING CENTRES FOR HANDICRAFTS

Schemes for setting up 58 centres for training in various handicrafts in the country have been approved so far during the current financial year by the Government of India on the recommendations of the All India Handicrafts Board.

Grants totalising over Rs. 7.52 lakhs have already been sanctioned by the Central Government to the State Governments for implementing 41 of these schemes. Further assistance will be provided for the remaining 17 schemes.

Madras State will have seven training centres, one each for weaving of blankets, carpets and druggets; for weaving of carpets and druggets out of sen hemp; for art metal industry; for bell metal industry; for the the manufacture of fancy leather goods; for sculpture, and for the manufacture of aloe fibre products.

Bihar will have eight training centres, two of which will also be production centres. Three centres are for calico printing and for toy making. Other centres are for the manufacture of dolls, baskets, glass bangles, papier machie goods and lacquerware and lac painted goods.

In Andhra Pradesh, three training centres will be for toy making including one for Kondapalli toys at Kondapalli. The other training centres will be for ivory and horn industry and for basket making. Mysore has a scheme for establishing three training centres and for providing aid to the Vocational School of Arts and Crafts at Dharwar. The training centres are for brassware, rattan crafts and for wooden toys.

Uttar Pradesh will have four training centres for bidri industry, ivory industry, wooden toy industry, and cane and bamboo industry.

Bombay has been sanctioned a grant for setting up training centres for sen hemp fibre industry, for mat weaving and for the manufacture of toys and dolls in NES Blocks.

West Bengal will have a training centre for hand block printing, a production centre for artististic durries and three mobile centres for lacquerware. Two more training centres, one for horn industry and another for mat weaving, are to be set up at a later date. The two Assam schemes for which a grant has been sanctined are for setting up training centres for doll and toy making and cane and bamboo industry.

Madhya Pradesh, Orissa, Punjab and Rajasthan have one scheme each for which aid has been sanctioned so far. In Madhya Pradesh the centre will be at Indore for dyeing and printing. In Orissa it will be for filligree-cum-horn industry, while in Punjab it will be at Palampur for carpet weaving. In Rajasthan financial assistance is to be provided to the Artistictic Craft Training Institute in Jaipur.

EMPLOYMENT OF INDIANS IN FOREIGN FIRMS

In 1947, the number of Indians employed in foreign firms was only 504 (7.9 per cent) out of the total 6,348, while in 1958 it rose to 6,704 (54.3 per cent) out of 12,356.

The proportion of Indians has recorded a continuous rise since 1947, and their number has increased by more than 13 times in the last eleven years.

In the salary group of Rs. 1,000-1,500 per month the percentage of Indians increased from 77.7 in 1957 to 84.2 in 1958; in the group Rs. 1,501-2,000 from 54.2 to 62.2; in the group Rs. 2,001-3,000 from 29.4 to 36.5; in the group Rs. 3,001-5,000 from 13.7 to 16.4, and in Rs. 5001 onwards group from 5.1 to 6.0.

The monthly 'wage bill' for the 12, 356 persons employed on posts carrying salaries of

Rs. 1,000 and above works out to about Rs. 285 lakhs, out of which about Rs. 108 lakhs are being paid to Indians.

The percentages of this total 'wage bill' paid to Indians and non-Indians are 38 and 62 respectively.

Of the total of 5,652 foreigners employed in foreign firms in India, 4,927 (87.2 per cent) are British, 200 (3.5 per cent) are Americans and the remaining belong to other nationalities like Italian, German, Chinese, Australian, Ceylonese, Swiss, Dutch, Japanese French etc.

STATE AID TO CO-OPERATIVE MOVEMENT IN INDIA

The Planning Commission has laid special emphasis on the encouragement of co-operative movement in the country.

Substantial progress has been made by the co-operative movement in India in recent years. Membership during the three years, from 1953 to 1956, has increased by about 52 per cent; paid up capital of co-operative societies by 70 per cent; working capital by 61 per cent; and assets and investments by 90 per cent.

As a result of the Rural Credit Survey Committee's report, certain changes have been made in the type of assistance that would be given to rural areas.

In regard to credit societies, the resources that are now provided through the medium of the Reserve Bank by augmentation of share capital at all stages—primary, district and the apex level—are about Rs. 5 crores.

Medium-term resources to the State co-operatives, the apex banks and the Central Government are provided by the Reserve Bank to the extent of about Rs. 5 crores.

The Reserve Bank lends what might be called short-term money, which really means 12 months, for *production and marketing* through co-operatives. It is as much as Rs. 40 crores a year now; to this has to be added a sum of Rs. 35 crores a year which the societies themselves are putting up.

The Co-operative Development Board, which is working under the aegis of the Food and Agriculture Ministry, has spent over Rs. 1 crore. They have received a grant of Rs. 1 crore for the building of godowns and for subsidising the building of godowns.

The Reserve Bank has been taking keen interest in providing for the training of staff for a number of years in order that co-operative societies might have the services of quali fied people; and the subsidies that have been given for this purpose by way of recurring expenditure amount to more than a crore of rupees.

Moreover, the Reserve Bank has also got its own training schemes on which over a period of years it has spent very nearly Rs. 50 lakhs.

Principal's College Day Report

Mr President, Ladies and Gentlemen,

On behalf of my students and my colleagues and on my own personal behalf, I have great pleasure in extending a warm and cordial welcome to Mr Kamalakannan, the President of this evening's function and to the other guests who have responded to our invitation and honoured us with their presence here this evening. It is a matter of much gratification to me that we have been able to persuade Mr Kamalakannan to be with us this evening and participate in our College Day.

Mr Kamalakannan is a familiar figure in Madras and his exaltation to the Mayoralty of Madras is the culmination of a long career of quiet but very useful public service. We offer him our hearty congratulations. As one of the City Fathers for a long time, Mr Kamalakannan has exhibited a civic conscience that has ever been exerted for the promotion of healthy and pleasant living conditions. His sharp awareness of the needs of the city, his quick understanding of municipal problems, his constant endeavour to widen the scope of the service of the Corporation and the breadth of his sympathy mark him out clearly as the perfect model of a public servant. And it is his example that I wish to place before my students, many of whom will be entering the practical arena of life shortly. That is the secret of my choice of Mr Kamalakannan for the Presidentship of this year's College Day.

I am very happy that Mr Kamalakannan has been able to accept my invitation and be with us to-day. On behalf of the students and the staff of the College and on my own personal behalf, I thank him for his kindness and goodwill towards me and the College.

I shall now proceed to present a brief report of the working of the College during the year which it is my privilege to review now.

Staff

There have been some changes in the staff during the current year. I came back to the Principalship of this College early in August 1958 on the transfer of my predecessor Mr S. M. Fazlullah to Government Arts College, Ootacamund. Mr S. Ramamurti, Lecturer in Physics, was transferred to Government College Kumbakonam. Mr G. Srinivasan, Lecturer in Chemistry, was transferred to Presidency College and Srimathi Anjana Bai has joined this College as Lecturer in Chemistry. Mr Ganesamurthy, Lecturer in Economics left us to take up a post in the Government of India and Mr M. Kuppuswamy came on promotion from Presidency College to be Lecturer in Economics here. Mr P. Kannan, Assistant Lecturer in English and Secretary of the Staff Club, was transferred to Presidency College. There have been other changes among Assistant Lecturers, and Tutors and Demonstrators, and also in the Office. I take this opportunity to welcome the new arrivals into our midst and offer my best wishes to those who have left the College to serve elsewhere.

Selection & Admission

In keeping with the procedure of previous years, selections for admission to the Junior Classes this year were made by a Selection Committee appointed by the Government with Dr Sir Mohamed Usman as Chairman, Mr Kothandapani Pillai as Member, and the Principal acting as the Secretary. While the number of applications for admission to the Pre-University class was a little over twice the sanctioned strength of the class, our most persuasive efforts to attract a sizable number of applications for the first year of the Reorganized Degree Classes were by no means successful. However this regrettable fall in the number of applicants for Degree Classes is common to many Colleges. On the last day

of admissions we filled all the seats in the Pre-University class, but in the Degree Classes, I am afraid, there were more vacancies than students. The strength of the College now stands at 878 of which the new admissions are 618.

I take this opportunity to thank Dr Sir Mohamed Usman and Mr Kothandapani Pillai for the painstaking and thorough job they made of selection work which is necessarily very trying.

Results

Next I pass on, almost inevitably, to an appraisal of our results in the University Examinations of March 1958. We presented 101 candidates for the B.A. Degree Examination of which 49 secured complete passes, the percentage of passes working out to 49. For the Old Regulation B.Sc. Degree Examination 67 candidates appeared and 34 passed, the percentage of passes being 51. While I have no reason to gloat over these results, I have the consolation that they are respectable. But this consolation has been denied to me in the results of the Pre-University examination. Out of 442 candidates who appeared only 101 came out unscathed and the percentage of passages has dwindled to the disappointing figure of 23. I shall not hunt for explanations of this ill-success. I shall content myself with addressing a special word of exhortation to my young students of the Pre-University class to give a good account of themselves in their ensuing examinations and lift us out of our doldrums.

Extra - curricular activities

But though our best in academic record has only been respectable, we have achieved a fair measure of distinction in extra curricular activities. We have a large number of Associations, one for each subject and each language taught in the College, together with the College Union, the Fine Arts Club, the Seva Samaj, the Athletic Association and the N.C.C. which are open to all students. The Offices held by students in these Associations are elective. Each Association has a creditable record of activities during the year. Many meetings have been held, lectures delivered and papers read. I thank all those friends and well wishers of the College who have visited us and participated in our Associational activities. Our thanks are due in particular to the Hon'ble Sri M. Bakthavatsalam, Home Minister, who inaugurated the Seva Samaj, Dr U. Krishna Rao, Speaker of the Madras Legislative Assembly, who inaugurated the College Union, Sri N. D. Sundaravadivelu, Director of Public Instruction, who inaugurated the Seethakathi Senthamil Sangam, Prof S. A. W. Bukhari who addressed the Urdu, Arabic and Persian Associations on the Prophet Muhammad's Birthday, Mrs Soundaram Kailasam who inaugurated the Fine Arts Club, and Swami Chinmayananda who delivered an inspiring address under the auspices of the College Union.

The Fine Arts Club

The Fine Arts Club has participated in many inter-collegiate activities and our teams of actors have competed in dramatic competitions and won the appreciation of large audiences, though not the trophies. P. Raghupathy of II B. A. won the II Prize for Light Music in the Inter - Collegiate Music competition.

The Seva Samaj

Among the activities of the Seva Samaj may be mentioned the selection of six volunteers to undergo Orientation Training in Rural Development at Bhavani Sagar under a scheme of the Ministry of Education, and the holding of a training cum labour and social service camp at Tiruvanmiyur during the Michaelmas holidays which was attended by 25 members and 2 Vice-Presidents. The Samaj has continued its other usual activities like night schools, visits to hospitals and the Bala Mandir, distribution of milk and magazines, poor feeding etc.

Meetings and Tours

The Seethakathi Senthamil Sangham celebrated the Valluvar Day on 4—11—58 with Dr A. Chidambaranathan in the chair.

The Pongal Day was celebrated on 27-1-59 when Prof T. P. Meenakshisundaram, Mr A. S. Gnanasambandam of A. I. R. and Mr Periasamy Thooran spoke.

The Planning Forum evinces great interest in the National Small Savings Scheme and has contributed a nice amount so far towards purchasing National Savings Certificates.

A team of two consisting of K. Babu and P. Raghupathy of the Economics Department took part in the Inter-Collegiate Debate held by the Pachiappa's College Economics Association. Our team was adjudged second and the runner up individual cup was awarded to P. Raghupathy.

Many educational tours and excursions have been arranged chief of which are the study tours to Neiveli Lignite Project and Nellikuppam Sugar Factory by the members of the Chemical Society, the botanical excursion to Ootacamund for 5 days in which 37 students of the Biology Association participated, and an educational tour to Bangalore, Mysore and Bhadravathi by the members of the Physics Association.

The Athletic Association

The College provides amenities for a large number of outdoor and indoor games. Special coaching is provided in Boxing and the 'noble art of self defence' is popular with our students, and one of our boxers, J. D. Soundararajan, is a University Blue. The College teams took part in all the M.C.A. league matches, and won the zonal championship in hockey. Attaullah Khan of the College selected to represent the University in Hockey, has distinguished himself as the top scorer. Our Foot-ball team won the trophy in the A. V. C. College tournaments conducted in Mayavaram and our Badminton team lost in the finals. T. D. Prabhakar of IV B. A. won two of the major team championships in the Madras State Table Tennis tournaments.

The N. C. C.

In the N. C. C. we have the full complement of three Officers and 144 cadets in the Army wing; 6 cadets in the Navy wing; 2 cadets in the Air wing; one Officer and 9 cadets in the Artillery wing. Our Officer's place in the Air wing has been vacant for sometime and steps are being taken to fill the vacancy. One Officer and 5 cadets attended the Combined Social Service and Cadre Camp at Krishnagiri in May 1958. The N. C. C. presented a Guard of Honour to Dr C. D. Deshmukh, Chairman of the University Grants Commission who visited the College on 8-7-58. Capt C. V. Ramadoss and Lance Corporal Sivarama Prasad attended the Annual Camp at Jagannathpur in Orissa. Our Company won for the first time the first place in Drill Competition, the first place in Interior Economy, and the second place in Musketry Competition. Cadet David Packianathan was adjudged the best shot of the Battalion. Earlier Under Officer Mohideen came out as the best shot in the whole circle in Earl Robert's Shooting Competition. Cadet Adikesavalu won the second place in dramatic performance in the Annual Camp.

The Clinic

The College clinic with a part time Medical Officer and a full time Compounder continues to give treatment for minor ailments of our students. About 2000 cases were attended to this year. In addition the Medical Officer checks the students for physical fitness and whenever any deficiency or defect is noticed, prompt steps are taken to remedy them.

The Hostel

The Umdah Bagh Hostel is the only recognized hostel of the College now, and it houses 80 boarders. On the departure of Mr Ganesamurti, Mr Perumal, Lecturer in Tamil was appointed as Deputy Warden. To look

more closely into the requirements of the boarders and promote their welfare and also to give them a lead in utilizing all the opportunities of the corporate life of the hostel, we have appointed, this year, a Resident Tutor. And I am glad to be able to report that the hostel has worked extremely smoothly and the boarders have constituted themselves into a close-knit happy family.

Audio Visual Education

In consonance with the latest educational trends, audio visual media of education are given due importance in the College. A variety of films of historical importance and Documentaries from the Films Division of the Government of India have been screened during the year and they have attracted good audiences.

The Staff Club

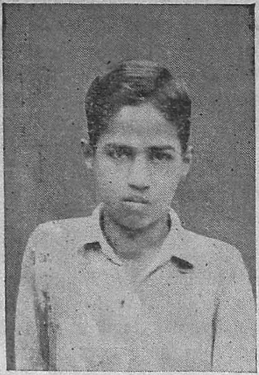
I would be omitting an important detail of the College if I did not refer to the Staff Club in my Report. A free and willing Association of the Members of the Staff, the Staff Club has been energetic, thanks to a succession of brisk secretaries. Appropriately enough the inaugural party of the Club was given in honour of Dr C. D. Deshmukh, Chairman of the University Grants Commission. A visit was organized to the Integral Coach Factory at Perambur. Recently a symposium was held on "The Development of Human Personality" under the Presidentship of Dr C. P. Ramaswamy Iyer. Dr Narasinga Rao, Prof Bhaskaran, Prof C. T. Krishnamachari and Prof P. Mahadevan took part in the symposium and provided an impressive revelation of the various approaches to the same question by scholars in different branches of knowledge.

These in brief, Ladies and Gentlemen, are the salient features of the working of the College during the year. We have added one more year to the history of the College and as I look back in retrospect all the individual details fall into perspective and create a picture that fills me with faith and hope for the future. For all this, I am indebted to my Colleagues both on the staff and in the office and my students. The picture that I have presented to you this evening is the result of the co-operative endeavour of my Colleagues and my students. It has been very pleasant to work with such sincere, responsible and friendly men and women. Everyone has contributed their share to the sum total. I acknowledge with thanks the help and strength they have given me in my tasks as Principal.

All our efforts are for the benefit of the large number of boys and girls who have come under our care and guidance. The response from my students to all that we have done for them is gratifying indeed. In thanking them for their co-operation and responsiveness, I offer them, on my behalf and on behalf of my Colleagues, our best wishes for success in their examinations and happiness in the field they will choose for themselves. I am sure they would bear the stamp of this College with the dignity of a true man and the humility of a true scholar.

In winding up my report, Ladies and Gentlemen, I have great pleasure in extending once again a hearty and cordial welcome to Mr Kamalakannan and the other guests who have graced this occasion with their presence. I now request Mr Kamalakannan to address you.

In Memoriam



We record with deep sorrow the untimely death of Mr N. Bhaskaran of IV B.Sc. Physics (Main).

May his soul rest in peace.

We record with deep sorrow the death in tragic circumstances of Mr G. Satyanathan of I B.Sc. Mathematics (Main).

To our great regret the only available photo of him does not lend itself to clear reproduction.

May his soul rest in peace.

Reports From Our Secretaries

COLLEGE UNION

Patron: Sri Syed Yakub M.A., L.T.
Staff-President: Sri M. Shanmugasundaram Chetty B.A. (HONS) L.T.
Student-President: Sri T. D. Prabhakar
General-Secretary: Sri M. Kuppan
Joint-Secretary: Sri Amarjit Singh
Lady Respresentative: Miss S. Padmavathy

The office-bearers were elected for the first time through direct elections.

This year the College Union started its activities with an extra-ordinary meeting in connection with the "World Health Day" on 26-7-1958. Dr Alfred Yaunker from New York addressed the gathering. The meeting was followed by an interesting film show.

Our Union sent a group of students from our College who took part in the Students' Rally on 8th August 1958 at the Presidency College grounds which was addressed by our beloved President Dr Rajendra Prasad.

On 12th August, a fare-well was accorded to our outgoing Principal Sri S. M. Fazlullah and a welcome to the present Principal Sri Syed Yakub.

The Union made a contribution to the Provincial Welfare Fund, Madras, and organized a collection campaign in observing the Flag Day in aid of the Fund.

The inaugural meeting of the College Union was held on 13th August. The Hon'ble Dr U. Krishna Rau, Speaker, Madras Legislative Assembly, delivered the inaugural address.

The Indian Independence Day was celebrated on 15th August 1958 with a flag hoisting ceremony. There was an impressive march-past of the N. C. C. cadets and the Principal took the salute.

A warm reception was accorded to our new Graduates on Tuesday the 21st August 1958. Mrs G. Parthasarathy addressed the new Graduates.

Swamy Chinmayananda delivered an address on Wednesday the 27th August 1958 on the subject "Man—The Master of his Destiny". On the next day there was an interesting film show by the Air India International.

The 'Wild Life Day' was celebrated on Tuesday the 14th October '58 when Mr C. A. R. Bhadran, I. F. S., Chief Conservator of Forests, delivered an address on "Why preserve Wild Life". It was followed by film show on Wild Life and its preservation.

In connection with the commemoration of Gandhi Jayanthi an oratorical contest was conducted on 27th October 1958 at which three prizes were awarded.

The United Nations' Day was celebrated on Friday the 31st October 1958. Prof P. Shanmugam of Pachaiyappa's College delivered a speech on U.N.O and two films were shown to the audience on the same evening.

An Inter-collegiate debate in English was conducted on 26th November 1958 to mark the celebration of the "Human Rights Day". Mr S. A. Govindarajan, News Editor, The Hindu, Mr V.P.V. Rajan, News Editor, The Mail, and Mr Manickavasagam, Lecturer in Mathematics acted as judges. The actual function was held on 10th December 1958 when our Staff President Sri Shanmugasundaram Chetty outlined the importance of the function while our esteemed Principal distributed prizes to the winners of the debate.

The Union convened in the course of the year two condolence meetings and placed on record its deep sense of sorrow at the passing away of Mr G. S. Satyanathan I B. Sc. (Maths) and Mr N. Bhaskaran IV B. Sc. (Physics).

The Mock session of the parliament was held on 24-2-59 when Sri Alla Pichai, Dy Speaker, Madras Legislative Assembly was the Chief Observer. After Question hour, a bill on the enforcement of prohibition in the interests of social welfare was discussed and passed.

The College participated in all the debates and quiz programmes. Our students did well on many occasions by getting first places in the programmes.

The combined valedictory function of the College Union and affiliated Associations was held on 23-2-59. Sri S. Palaniswamy, Deputy Director of Public Instruction, Madras, delivered the valedictory address and distributed the proficiency prizes.

The unique feature of the Union this year is that our Student President Sri T. D. Prabhakar was elected as one of the seven members of the Executive of the Madras College Students' Council, unopposed. The Student President was also elected as one of the Committee members of the National Council of University Students' of India, Delhi. Recently he was elected to the International Students' Affairs Board of the National Council.

We thank our Principal and our Staff-President for their guidance in all the activities of the Union. Our sincere thanks are due to the members of the staff and students of the College for their kind co-operation in all our activities.

M. Kuppan
General Secretary.

'A' COY (GOVT. ARTS COLLEGE) 1st MADRAS BN. N.C.C.

80 vacancies of this year were quickly filled from among 231 students registered for enrolment.

2/Lt G. Sethuram was transferred to HQ Coy and Capt M. Kuppuswamy was attached to this Coy.

1 Officer and 50 cadets attended the Combined Cadre and Social Service Camp at Krishnagiri, Salem Dt. during May 1958. On July 8th, the Chairman of the University Grants Commission visited the College and inspected the parade commanded by Capt C. V. Ramadas. This Coy as usual took part in the Guard of Honour presented to the Governor on the Convocation Day of the University, the Independence Day parade, the Republic Day parade, the N. C. C day and did Volunteer work during the visit of the President of the Indian Union to the Presidency College in connection with the Students' Rally and during the College Day celebration.

Capt C. V. Ramadas and L/Cpl Sivaramaprasad attended the annual camp at Orissa. 2 Officers and 135 Cadets attended the annual camp at Red Hills. We fared

better than previous years winning the first place in Drill Competition and Interior Economy and second place in Shooting Competition C.S.M. David Packianathan was adjudged the best Shot of the BN. Earlier U/O S. G. Mohideen won the 'best shot' prize in the inter-unit Earl Robert's shooting competition of the circle. Cdt Audikesavalu won the second prize in dramatic performance in the annual Camp.

The following officers addressed the cadets during this year in connection with the "Liaison Scheme:"

Lt Col G. V. C. Thompson

Capt K. V. Mohan A.M.C

The 'B' & 'C' Certificate examinations were held in February '59 and we expect very good resuls.

We are thankful to the Officer Commanding, Capt Ramadas, and other Officers of this Coy for their able guidance and help throughout.

David Pakianathan
C. S. M.

ANDHRA SARASWATHA SANGHAM

Patron: Janab Syed Yakub M.A., L.T.
President: S. Krishnamurthi M A.
Vice-President: A. B. S. Raman (IV B A.)
Secretary: C. Raghunatha Reddy (II B.A.)
Joint-Secretary: G. Srinivasulu (PRE-UNI.)

The Association elected its office-bearers for the year 1958-59, on 7-8-1958.

The activities of the Association were inaugurated on 28–9–58 by Sri Kavikokila Gurram Jashua who delivered a lecture on Humanism in Literature.

On 13-11-58 "Kalidasa Day" was celebrated when Dr G. V. Sitapati spoke on Vikramorvasiyam and Sakuntalam.

An interesting lecture was delivered by Sri Vidwan Viswam on "Modern Trends in Telugu Poetry" on 27-11-58. A business meeting was held on 3-12-58.

The Association took part in inter-collegiate debates throughout the year. Mr P. Raghupathi (II B.A. class) was awarded the second prize in the Inter-Collegiate music competition held in the Law College on 31-10-58.

C. R. Reddy
Secretary.

PHYSICS ASSOCIATION

Patron: Sri Syed Yakub M.A., L.T..
President: Mr K. Varadan B.SC. (HONS).
Vice-President: Mr T. D. Boopathy IV B.SC.
Secretary: Mr A. B. Narasimhan IV B.SC.
Joint Secretaries: Mr P. Ethirajan II B.SC.
Mr T. K. Gopalan I B.SC.

A farewell party to Mr S. Ramamoorthy, B.SC. (HONS). Head of the Department and President of the Association was held on 18th August 1958. Mr K. Varadan presided.

The inaugural function was held on 1st September 1958. Mr D. V. Rao, Meteoro logist, delivered the inaugural address. He spoke on I. G. Y. Mr T. D. Boopathy presided. Mr A. B. Narasimhan proposed a vote of thanks.

26–9–58: A batch of students visited the Integral Coach Factory at Perambur Messrs K. Varadan and K. Subramaniam accompanied them.

2–10–58: A batch of students went on an educational tour to Bangalore, Mysore and Bhadravati. They were accompanied by Mr T. V. Natarajan and Mr G. Krishnamoorthy.

28–11–58: Mr K. Krishnamoorthy II B.SC. read a paper on 'Space Stations'. Mr Devanathan presided.

9–1–59: Mr Parthasarathy II B.SC. read paper on "Sputniks". Mr S. Venkatraman presided.

28–1–59: "Scientists Day" was celebrated in collaboration with the Chemical Society. Mr A. V. Nathan of Vivekananda College presided. Messrs P. B. Sridharan, P. S. Narayanaswamy, P. Ganapathy, Subramanian and others spoke on the lives of the scientists—Newton, Eeinstien etc.

The following films were screened. 1. I. G. Y. 2. Explorer on Space. 3. Space Pioneer, 4. Vanguard I. 5. And to Fame Unknown.

A manuscript magazine containing the articles from the Physics students was brought out. The first prize for the best article went to Mr K. Krishnamoorthy II B.SC.

We place on record our deep sorrow over the sudden and premature death of Mr N. Baskaran, IV B.SC. Physics, a member of the Association.

A. B. Narasimhan IV B.SC.
Secretary

BIOLOGY ASSOCIATION

President:	G. K. Ramachandran
Vice President:	David Packianathan IV B.A.
Secretary:	C. V. Kamalakar II B.SC.
Joint Secretary:	D. Chandrasekaran IV B.A.

The inaugural address of the Association was delivered by Dr V. Krishnamoorthy, Assistant Professor of Botany, Presidency College, Madras, the subject of the talk being "Some recent trends in the study of plants."

Dr C. P. Gnanamuthu, M.A., D.SC., Professor of Zoology addressed the students on "Some South Indian birds."

30 students of the II B.SC. and IV B.A. went on an excursion to Ennore on 16th Aug. 1958.

On 16th September 1958 Dr A. Ananthanarayana Iyer, Director, Institute of Anatomy addressed the students on "Man's Biological uniqueness."

37 Students of the IV B.A. & B.SC. took part in an excursion to Ooty from 27th September to 5th October 1958. The students had an opportunity of seeing the Kundah Project in progress.

On 12th October 1958 a meeting was held when some of the students gave their impression of the tour to Ooty.

G. K. Ramachandran
President.

THE MUSE OF ART

PHILOSOPHY & PSYCHOLOGY ASSOCIATION

Patron & Principal:	Sri Syed Yakub M.A.L.T.
President:	Sri A. Besant Creeper Raj M.A .(Phil) M.A. (Psy)
Vice-President :	Sri P. Thangavelu (II B.A.)
Secretary :	Sri Dinesh Chandra (I B.A.)

The office bearers of the Association were elected in the first term.

The inaugual address was delivered by Professor P. Sankaranarayan, M.A. Professor of Philosophy, Vivekananda College, Madras. Sri A. Besant Creeper Raj our president introduced the Speaker and the Principal presided.

Another important meeting was held in the II term. Miss Kamatchi Amma, M.A.L.T. Lecturer in Education, Lady Willingdon Training College, delivered an interesting lecture on "Personality." Srimathi K. Rajalakshmi, M.A. M.ED, Assistant Lecturer in Psychology, introduced the speaker and the Student Chairman Sri P. Thangavelu presided.

Dinesh Chandra
Secretary.

ECONOMICS ASSOCIATION

President:	Capt M. Kuppuswamy M.A.
Vice-President :	Md. Farhatulla IV B.A.
Secretary :	N. Meenakshi Sundaram II B.A.
Joint Secretary :	T. Venkatraman P.U.C.

Before the inaugural function of our Association we got up a fare-well party to our former President Mr C. Ganesamurthi who went to the Government of India as Assistant Educational Adviser. Capt Kuppuswamy assumed office as President of the Association.

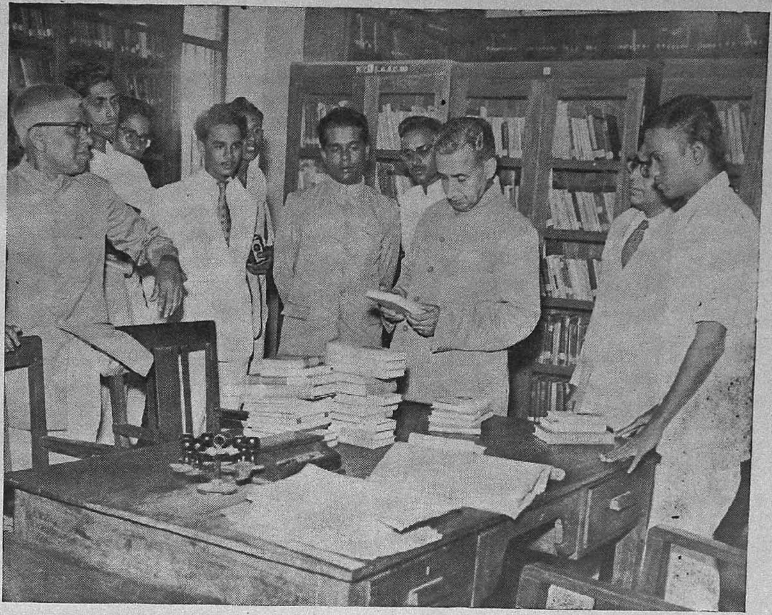
The Association was inaugurated by Sri P.P.I. Vaidyanathan, I.C.S. Bar-at-Law (Secretary for Food and Agriculture) on 15th September 1958. Sri Srinivasan, Assistant Lecturer in Economics presided over the function. Sri Vaidyanathan spoke on "Agricultural Farming in U.S.A. and China." The speech was quite interesting and instructive.

The next meeting was held on 4th December 1958 and Prof V. Shanmugasundaram Head of the Department Economics of Thiyagaraja College, Madras, spoke on the "Economic conditions of Madras during the last hundred years." Capt Kuppuswamy took the chair on the occasion.

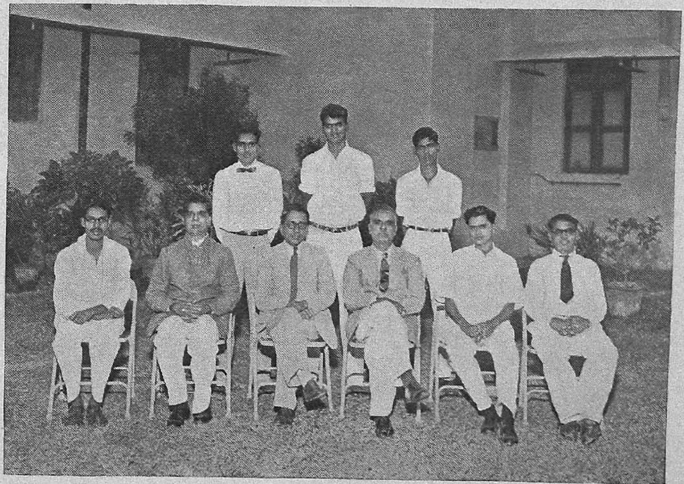
The most interesting feature of our Association is the introduction of the Forum of Planning by Capt Kuppuswamy. Under this Forum of Planning we have collected a handsome amount towards the National Small Scale Savings.

We sent two students from our college to participate in the Inter-Collegiate debate held in Pachaiappa's College for the Krishnamoorthy Trophy. Our student Mr Ragupathy of II B.A. won the second individual prize in the deabte.

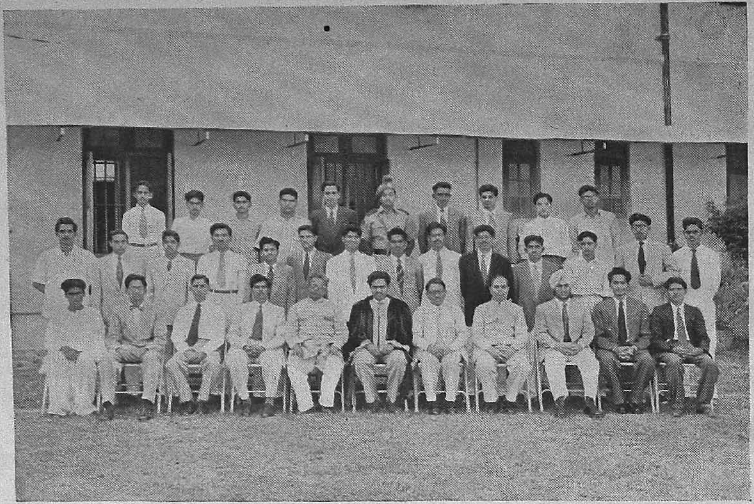
N. Meenakshi Sundaram
Secretary.



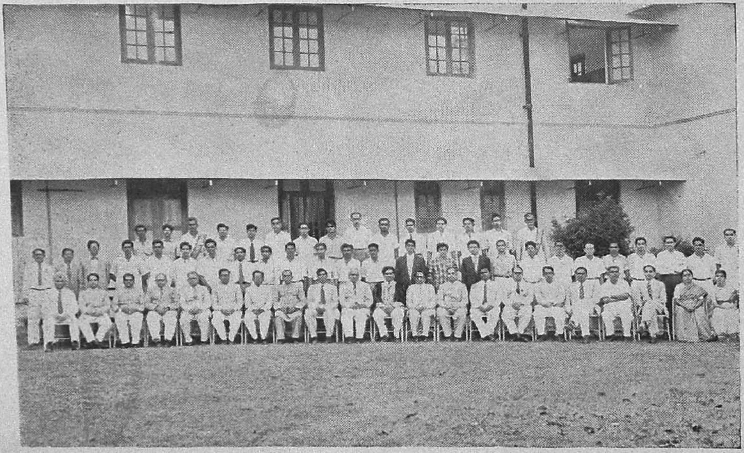
Dr C. D. Deshmukh, Chairman, University Grants Commission inspecting our Library.



Umdah Bagh Hostel — Office bearers with Mr Luke Devapriyam, I.A.S. who presided over the Hostel Day



The College Mock Parliament with Mr A. M. Alla Pichai, the Chief Observer.



Office bearers of the Union and affiliated Associations with Mr S. Palaniswami,
Dy Director of Public Instruction who delivered the valedictory address.

UMDAH BAGH HOSTEL

The year began as usual with a rush for admissions. We have a strength of 76 at present.

Students including some from Ceylon, Andaman and Nicobar Islands live here like members of a single family.

The Hostel provides opportunities for physical, intellectual and social development. Some of the best players in the college teams are from the hostel. The N.C.C. cadets of the hostel are among the best in 'A' Coy and some of them hold high ranks. We are also having a large number of literary activities, such as group discussions and debates. We have active workers in the College Seva Samaj also.

This year for the second time Mr P. Periyaswami of IV B.A. Mr E. Govindasami of II B.A. and Mr P. Thangavelu of II B.A. and Mr M. Kaveri of II B.sc. were elected by the boarders as General Secretary, Mess Secretary, Sports and Health Secretary and Literary Secretary respectively.

The inaugural function of the hostel and the new New Graduates Reception were held on 20-8—1958 under the presidency of Mr K. Vinayakam, M.L.A. He delivered the inaugural address. "Bharathiar Day" was celebrated on 13—1—1958 under the Presidency of Dr A. C. Chettiar, M.L.C. The function was followed by songs by Pudukottai Kalyanasundaram and a dinner.

An Educational tour to Pondicherry was arranged by the Deputy Warden and Sri H. S. Donald, Assistant Lecturer in English. We celebrated the Independance Day, Republic Day, Moharam, Christmas and Pongal Day, in a grand manner.

I have to express on behalf of the Hostel Boarders our deep gratitude to our Warden and Principal Janab Syed Yakub. We have derived much profit by basking in the warm sun shine of his parental love. We are indeed fortunate in having Sri G. Perumal, Lecturer in Tamil as our Deputy Warden. He has been an unfailing friend and guide to all the boarders. Our Resident Tutor Sri K. Viswanathan deserves our gratitude for his interest in our welfare.

I thank Mr Ganesamoorthy our former Deputy Warden for the keen and kind interest he took in the development of the Umdah Bagh Hostel.

I thank also the other Secretaries and all the members of the Hostel for the co-operation they have extended to me.

P. Periaswami,
General Secretary.

ARABIC AND PERSIAN ASSOCIATION

Under the supervision of Mr P. Habeeb Khan M.A., B.T., Assistant Lecturer in Arabic, the following office bearers of the above Association were unanimously elected for the year 1958-1959 :

Vice-President :	Nazirruddin II B.A.
Secretary :	Haji Muhd. Mongol I B.A.
Joint Secretary :	Syed Ali Ashraf Salem P.U.C.

The inaugural address was delivered on 3rd September, 1958, by Al-haj Dr Neamatullah Saheb. He spoke on the importance of Arabic and Persian literature.

On 12th September, 1958 Mr P. Habeeb Khan M.A.B.T. Assistant Lecturer, delivered a lecture on "Arabic's influence on Persian language."

On 7th November, 1958 Mr Nooruddin, Assistant Lecturer in Arabic spoke on Jahilliah poetry. The Vice-president of the Association presided.

In connection with the Prophet's Birthday a meeting was arranged and Prof Syed Abdul Wahab Bohari Saheb, Principal of the New College, Madras, spoke on the "Life and Teachings of the Prophet Muhammad."

Besides, there were several other meetings which were addressed by the Students belonging to the Association.

Md. Mongol
Secretary.

AUDIO-VISUAL EDUCATION

The activities under the auspicies of Audio-visual Education commenced as usual early in the first term of this year 1958-59. Films of historic interest and Government of India Documentaries were screened during the year. Students evinced keen interest in such film shows.

The Visual Education fee is reduced from Re 1 = 00 to 0 = 50 nP only which is to take effect from the next academic year.

K. S. Subrahmayan
A. L. in charge of Visual Education.

SEETHAKATHI SENTHAMIL SANGAM

Patron :	Sri Syed Yakub M.A., L.T. (*Principal*)
President :	Sri G. Perumal M.A.
Vice-President :	Sri C. Agasthilingam B.A. (Hons.)
Student President :	Sri S. Dharmaraj IV B.A.
Secretary :	Sri S. Natarajan II B.A.
Joint Secretary :	Sri C. Rathakrishnan P.U.C.

The activities of the Association started with the election of the office-bearers for the year on 4—8—1958.

The inaugural Address of the association was delivered by Sri N. D. Sundaravadivelu, M.A., L.T., Director of Public Instruction, Madras on 10th September 1958, when Sri Syed Yakub M.A., L.T., Principal, welcomed the guest. Sri G. Perumal M.A., presided over the function.

The 'Barathi Day' was celebrated on 28th October 1958 when Sri S. Darmaraj, IV B.A. Student President, was in the chair. Ahamed Batsha, S. M. Hussain, S. Shanmugam, Kaveri, Kasikandar and A. Shanmugam participated in the function. Barathiar Songs were sung by C. Rathakrishnan, Joint Secretary of the Association.

On 4th November 1958, 'The Valluvar Day' was celebrated when Dr A. Chidambaranathan, M.A. PH.D. M.L.C. presided over the function. Prof. K. Meenakshi Sundaram, M.A. Presidency College, Madras, delivered a speech on Thiruvalluvar S. Dharmaraj, Student-President, welcomed the guests.

A Tamil debate was conducted on 27th November 1958. The subject of the debate was "Artists have no place in Society.' Sri C. Agasthilingam B.A. (Hons.) presided over the debate. Sri A. Besant Creeper Raj M.A. proposed the topic and it was seconded by Sri M. Kaveri II B.SC. Sri N. V. Rajagopalan M.A. opposed the topic. In that debate Sri C. R. Swaminathan M.A. M.LIT. Sri S. Sivaswamy, M.A., Sri S. C. Balasundaram M.A. Sri S.M. Hussain IV B.A., Sri K. Babu IV B.A., Sri Victor John Selvaraj IV B SC. and Sri Chinna Pillai Balaraman P.U.C. spoke for the topic and Sri P. S. Govindarajan M A., Sri. T. Vairamuthu M.A., Sri S. Shanmugam IV B.A., Sri N. Sabapathi II B.SC., Sri A. Shanmugam P.U.C. and Sri A. Subramaniam P.U.C. spoke against the topic.

A grand "Pongal Day" function was celeberated on 27th January 1959, when Sri G. Perumal M.A. presided over the function. Mr S. Darmaraj IV B.A., Student President of the Association welcomed the guests. Prof T. P. Meenakshisundaram M.A.B.L., M.O.L. Annamalai University spoke on 'Kanal Vari Pattu.' Prof A. S. Gnansambandam, M.A., Drama Producer, A.I.R. Madras, spoke on "Nadaka Thamil" and Sri Periyaswamy Thooran, M.A. Chief Editor, *Tamil Kalaikalangiyam* spoke on Isai Thamil."

Our hearty thanks are due to all the members of the Association, the Principal and the students of the college for their kind co-operation and valuable advice.

S. Natarajan
Secretary.

MALAYALAM ASSOCIATION

President : Sri P. Chandukutty M.A.
Vice-President : Sri A. B. Chandran IV B.A.
Secretary : Sri T. S. Krishnan II B.A.
Joint Secretary , Sri M. Prasudhan I B.A.

The activities of the above Association commenced with the inaugural address delivered by Sri R. N. Ezhuthachan, M.A., of the Madras University on 22nd August 1958.

As usual 'Onam' was celebrated on a grand scale on 29th September 1958. Our Principal, Sri Syed Yakub, M.A., L.T., was the chief guest on the occasion.

We are much proud indeed that Mr K. Raghunathan of IV B.A. (Econ) won the Second Prize, in the Malayalam Essay Competition, for the City College Students, conducted by the All-Kerala Literary Conference which held its 27th Annual meeting at Madras in November, 1958.

During the II and III terms various other ordinary meetings were held.

T. S. Krishnan
Secretary

MATHEMATICS ASSOCIATION

Patron : Sri Syed Yakub M.A., L.T.
President : Sri P. S. J. Manickavasagam M.A.
Vice-President : Sri S. Narayanan IV B.SC.
Secretary : Sri V. Ragavasamy II B.SC.

The inaugural meeting was held on 4th September 1958 under the presidentship of Mr P. S. J. Manickavasagam, M.A. Lecturer in Mathematics. Mr K. Rajagopal Naidu M.A.

Dip. (Eco.) Professor of Mathematics of Sir Theagaraya College, Madras, spoke on the Role of Mathematics. The Vice President welcomed the gathering and the Secretary read the report, and proposed the vote of thanks.

Another meeting was held on 9th Feberuary 1959. Mr Balasubramaniyan IV B.SC. presided and Mr S. Narayanan IV B.SC. read a paper on "Magic Squares."

An extra ordinary meeting was held on 17th Feberuary 1959 when Mr A. S. Krishnamurthy, M.A., M.SC. Deputy Accountant General, Madras, addressed the members of the Association. The president presided. The Vice President proposed the vote of thanks.

V. Ragavasamy
Secretary

CHEMICAL SOCIETY

Patron: Sri Syed Yakub M.A., L.T.
President: Mrs D. Anjana Bai M.A.
Vice-President: A. M. Fazlur Rahman IV B.SC.
General Secretary: J. Srinivasan IV B.SC.
Joint Secretaries: Ramaswamy II B.SC.
Thyagrajan I B.SC.

The inaugural address was delivered by Rev Father Lourde Yeddanapalli, Head of the Department of Chemistry Loyola College on 8-9-1958 Sri K. Raghavendhran presided.

We conducted an educational tour to the Parry Sulphuric Acid and Chemicals factory, Ranipet on 23-9-1958. Capt C. V. Ramadoss accompanied the party.

We visited the Associated Press on 1-11-'58 and the Hindu Press on 8-11-1958.

On 5-11-1958 Sri P. S. Subramanyam IV B.SC. read a paper on the "Life and works of Gay Lussac." Capt C. V. Ramadoss presided.

Scientists day was celebrated on 28-1-1959 with the co-operation of the Physics association. Sri A. V. Nathan Head of the Department of Chemistry, Vivekananda College presided.

The following papers were read: Sri R. Ganapathy IV B.SC. "Life and works of Vant Hoff," Sri P. S. Subramanyam IV B.SC. Life and works of William Ramsay., Sri J. Srinivasan IV B.SC. Life and Works of William Crookes.

We arranged an educational tour to Neyveli Lignite Mines, Neyveli and to Parry Sugar Factory, Nellikuppam from 6 to 8th February 1959. Sri K. Raghavendhran accompanied.

J. Srinivasan
Secretary

FINE ARTS CLUB

President: Sri G. Perumal M.A.
Vice-President: Sri B. S. Govindarajan M.A.
Secretary: Sri P. Periyasami IV B.A.
Jt. Secretary: Sri Y. Selvaraj II B.A.

The inaugural address of the Fine Arts Club was delivered by Mrs Soundaram Kailasam.

Sri J. Kumaranayagam and S A. Hussain of Pre-University class represented our College in the Music competition in Bharathi Songs at Vivekananda College, Mylapore on 27-10-58.

Sri P. Raghupathy of II B. A represented our college in the Inter-Collegiate music competition in light music, at Law College on 31-10-58 and won the second prize.

We participated in the Inter-Collegiate Dramatic competition, which was held on 19-11-58 at Engineering College, Guindy, Madras.

During the festival we enacted a Drama entitled Don Juan's Failure.

Sri R. Subramanian and Sri P. Raghupathy of II B.A. represented our college in the dramatic competition which was conducted by the Madras Students' Social Service League on 25-11-58 at Raja Annamalai Manram.

A music competition was held on 28-11-58. The following were adjudged as prize winners.

Light Music:	(1)	A. R. Rajagopal, P. U. C.	I	Prize
	(2)	R. Padmanabhan, ,,	II	,,
Classicial Music:	(1)	N. R. Gopal	I	Prize
	(2)	R. Chandrasekaran,	II	,,

Instrumental Music: J. Kamdar, II B.SC.

A grand Variety Entertainment was presented by the Club on 28-2-59. A scene each from the historical play of "Socrates" and "Manohara" was presented by Mr Adikesavalu of P. U. C. and Mr P. Periyasami of IV B.A. respectively. Mr P. Raghupathy and Mr R. Subramanian of II B.A. enacted "Don Juan's Failure." Antony's Oration from "Julius Caesar" and "Bus Stop Romance" were presented by Mr Jagadeesan of P. U. C. and K. Raghunathan of IV B.A. respectively.

The first prize for the best actor was won by R. Subramanian of II B.A. and the second prize was won by Devarajan of P. U. C. In the Mono-Acting Competition the first and second prizes were won by K. Ragupathy of IV B.A. and K. Sivasankaran of P. U. C. respectively.

I express my gratitude to the Principal and the President who have taken keen interest in the activities of the Fine Arts Club.

I thank all the members of the Fine Arts Club and the Advisory Committee for their kind co-operation and valuable advice.

P. Periyasami,
Secretary

LITERARY SOCIETY

President:	Sri V. Gopalaswami, M.A., L.T.
Adviser:	Sri R. Swaminathan, M.A.
Student President:	Mr K. Babu, IV B.A.
Secretary:	Mr P. Raghupathi, II B.A.
Joint Secretaries:	Miss I. Susheela Mary, IV B A.
	Mr K. Adikesavalu, P.U.C.

Mrs Mona Hensman B.A. (Hons) Lond. J. P., Principal of Ethiraj College delivered

the inaugural address on 12th Sept. '58. She gave a talk on "The Place of reading in national life today." In the course of her talk she urged the students to cultivate the habit of reading in student life itself. Mr K. Babu, Student President presided over the meeting. Mr V. Gopalalswami, the President also spoke. Mr P. Raghupathy, Secretary, proposed the vote of thanks.

A meeting was held on Tuesday 9th December, '58 when Mr C. R. Tribe Asst. Regional Representative, The British Council, Madras, spoke, on "Wordsworth and Nature.' Mr R. Swaminathan, the Adviser, presided and Mr K. Babu, Student President welcomed the gathering. Mr K. Adikesavalu, Jt. Secretary proposed the vote of thanks.

At a meeting on 12-1-'59 Mr P. Raghupathy (Secretary) and Mr C. Raghunatha Reddi II B.A. read papers on Satan's Character and Shakespearean Tragedy respectively. Mr Sridharamurthy presided and Mr K. Babu proposed the vote of thanks.

Mr T. Chengalvorayan B.A., LL.B. Ex. Mayor of Madras delivered a lecture on "Language Issue" on 2-2-59. He said that English should continue to be the medium of instruction. Mr H. S. Donald, Asst. Lecturer in English presided over the meeting. Mr K. Babu read the report and Mr P. Raghupathy Secretary proposed the vote of thanks.

P. Raghupathy,
Secretary.

SANSKRIT ASSOCIATION

Patron :	Sri Syed Yakub M.A., L.T.
President :	Sri A. A. Ramanathan M.A., L.T.
Vice-President :	Sri P. Ganesan II B.SC.
Secretary :	Sri N. Subramanian II B.SC.
Joint Secretary :	Sri K. N. Krishnan P.U.C.

26—7—'58. General body meeting for the election of office bearers.

5—8—'58. Inaugural address by Sri U. Venkatakrishna Rao, Prof of Sanskrit, Madras Christian College on 'Kalidasa's message to Humanity'.

26—8—'58. Mr K. R. Srinivasan II B.Sc. on 'Nature and Human Emotions in Meghaduta' Mr P. Ganesan II B.Sc. presided.

28—1—'59. Essay Competition for the award of Principal Papworth Sanskrit Essay Prize.

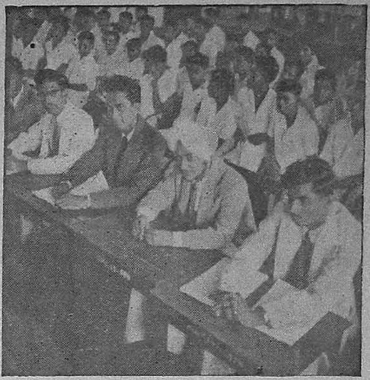
7—2—'59. Mr K. R. Srinivasan, II B.Sc. on 'The fourth Act of Kalidasa's Sakuntala'. Mr P. Ganesan, II B.Sc. presided.

Members of the Association participated in inter-collegiate debates and mono-acting conducted by the Vivekananda College and the Pachayappa's College, getting merit prizes.

N. Subramanian,
Secretary.

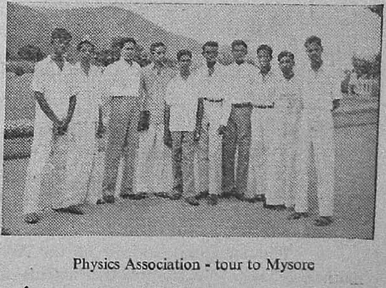
HEAVE HO!

— By Kumares Sarkar P.U.C



Mock Parliament

Mrs G. Parthasarathy, Chief guest, at Graduates' Reception



Physics Association - tour to Mysore

HINDI ASSOCIATION

Patron :	Sri Syed Yakub M.A., L.T.
President :	Sri N. V. Rajagopalan M.A.
Vice-President :	Sri H. U. Lakhi II B.A.
Secretary :	Sri Rohit Kumar Shelat II B.SC.
Joint Secretary :	Sri Bazlullah Basha P. U C.
Representative :	Sri D. K. Parekh I B.A.

The activities of the Association commenced with the inaugural address delivered by Sri Avadhanandan [D.B. Hindi Prachar Sabha Madras] on 26—8—1958. During the year three debates were held in which a number of students participated.

Competitions in essay writing and elocution were held in January 1959.

The final meeting was held on 5—2—1959 when Sri P. N. Chaturvedi, M.A., L.T. Supervisor, Central Government Hindi Teaching Scheme delivered a talk on "Hindi Grammar and its reforms." Mr N. V. Rajagopalan presided.

Rohit Kumar Shelat
Secretary.

KANNADA ASSOCIATION

Patron :	Sri Syed Yakub M.A., L.T.
President :	Sri P. Padmanabha Bhat M.A., B.O.L., B.T.
Vice-President :	Sri S. Sachidananda II B.SC.
Secretary :	Sri S. Thindle II B.A.
Joint Secretary :	Sri R. Raju P.U.C.

The inaugural address of the Association was delivered on 3—9—1958 by Sri M. Maiappa Bhat, Prof of Kannada, University of Madras, who spoke on "The duties of students."

A meeting was held on 10—12—1958 in which Sri K. K. Venkateshayya, Kannada Pandit Madras Christian College High School delivered a lecture on "Some Kannada Poets."

A debate was conducted on 29—1—1959 and many members of the Association spoke on the topic "*Education and Wealth.*"

S. Thindle,
Secretary.

URDU LANGUAGE AND LITERATURE ASSOCIATION

The election of the office bearers was held in June 1958 and the following were elected.

President :	Sri Safdar Hussain M.A. L.T.
Vice-President :	Mr Md. Asadullah Dulvi IV B.A.
Secretary :	Mr Syed Vali Ahmed Razvi IV B.A.
Joint Secretary :	Mr M. Hayath Badsha I B.A.

The inaugural address of the Association was delivered by Alhaj Dr Syed Niyamuthallah Sahib who exhorted the students to study the oriental languages for their cultural

values. During the course of the year some lectures and debates were held. Janab M. Anwarul Huq, M.A. M Litt. of the Madras University and Janab Abdul Hameed Khan Sahib addressed the members. The Oratorical Contest in Urdu for Prof Naimur Rahman Rolling cup was held in which many local colleges participated. Miss Imtiaz of the Ethiraj College got the first prize and Miss Jehan Ara of the S. I. E. T. College was awarded the second prize. The first round of the Inter-Collegiate oratorical contest in Urdu of the Madras University was held in our college in which several colleges participated. In all the above competitions our students took a very prominent part. The birth day of the holy prophet Mohammed was celebrated and the lecture was delivered by Alhaj Moulvi S A.W. Bukhari M.A.L.T., Principal, The New College Madras. The Principal Janab Syed Yakub M.A.L.T. presided. His Highness the Prince of Arcot was the chief guest. We feel proud that Mr Syed Hussain Badsha of pre-university class got the first prize in All India Oratorical Contest in Urdu held for A. J. Jaimullabuddhi Shield at the New College.

I thank the principal for his kind help and guidance in our activities. I am also thankful to the head of the department Sri Safdar Hussan Sahib M.A.L.T. the Secretary Mr Syed Vali Ahmed Razvi, Mr Hayath Badsha Asst. Secretary and the members of the staff and association for their co-operation in our activities this year.

M. Asadullah Dulvi
Vice-President

THE SEVA SAMAJ

Patron: Sri Syed Yakub M.A.L.T.
President: Sri V. Gopalaswami M.A.L.T.
General-Secretary. Sri N. Ikramullah Khan IV B.A.

The Seva Samaj has been very active during this year. We conducted and participated in the Labour and Social Service camps organised by the Madras Students' Social Service league at Madipakkam and Chetput, and also in the A. I. C. U. F. camp run at Elluchur. 6 student volunteers were deputed to undergo Orientation training in Rural development, sponsored by the Govt. of India and the University of Madras for a week at R. E. T. C. at Bhavanisagar, and for 5 weeks in Community Development blocks. 2 volunteers were also deputed to undergo training in the organisers training camp held at Tinnanur by B. S. S.

During the September holidays the Seva Samaj conducted a training camp at Thiruvanmiyur with 25 volunteers. Sri A. Besant Creeper Raj and Sri Mahboob Pasha, our Vice-Presidents were in charge of the camp. The volunteers laid 2 roads in the village cheri, and specialised training was given to the volunteers in the form of lectures. There were also film shows on various topics. Gandhi Jayanthi was celebrated on a very grand scale in the village cheri. Our thanks are due to the B.D.O. Saidapet, all the Lecturers, the Village Uplift Association and the villagers who helped us kindly.

The camp was inaugurated by Vidwan T. Muthukannappan, M.L.C. our former Vice-President and was presided over by Sri Syed Yakub, our beloved Principal. Sri Perumal, M.A.L.T. and local residents took part in the function. This camp was organised from our own resources.

An Adult Education Night School is being run by our volunteers residing in the M.C. Rajah hostel under the leadership of Sri Victor John Selvaraj.

Under the able leadership of Messrs Thirugnana Desikan and Charles Trim regular hospital visiting is undertaken at Government General Hospital, Stanley Medical Hospital and Royapettah Hospital. Our student volunteers distributed magazines and wrote letters for the patients. Our volunteers also visit institutions like Bala Mandir and play with the young handicapped children.

The Seva Samaj has collected funds for :

The Guild of Service, Madras State Provincial Welfare fund, The Madras Students Social Service League, The All India Children's Council, The Society for Prevention of Cruelty to Animals, Ex. servicemen Welfare Fund, Red Cross.

The Universal Children's day was celebrated on 14th November 1958, when about 300 Elementary school children gathered from various schools to take part. Sweets, fruits, biscuits and milk were distributed to children. A cultural programme was organised and prizes were awarded. Due to heavy sudden down-pour the proposed sports meet for children had to be cancelled. Sri Lakshmi Rathna Bharathi, M.A.B.L. Asst. Development Commissioner, Madras addressed the children. Our thanks are due Uberoi and Metro for their Cups and Medals.

Republic Day was celebrated in Parameswarapuram Cheri when sports sweets, fruits and prizes were distributed to the Harijan children.

Our other activities include the distribution of food-stuffs to the college Peons and, Attenders, regular daily milk distribution to children at Red Cross Society and helping the college clinic during the time of admissions to the college as well as N.C.C. infantry wing.

The Samaj was inaugurated by Hon'ble Sri M. Bhakthavatsalam, Home Minister Government of Madras on 25th August 1958. Miss Dorathy Husky, Health Consultant Government of Madras, Dr Ranganathan, Health Publicity officer, Government of Madras, and Dr Subbiah, Health officer in charge of the Poonamallee Health Unit addressed the students. Annual Day was celebrated under the distinguished Chairmanship of Sri Venkataswamy Naidu, B.A.B.L. Ex. Minister, Government of Madras. We also had many business meetings.

The Seva Samaj is affiliated to all the important social service organisations in India and abroad, among which are The Guild of Service, World University Service, UNESCO Co-ordination Committee of Youth Crganisation with its headquarters at Paris, and to the M.S.S.S.L. The Secretary of the Seva Samaj is the Joint-Secretary of the M.S.S.S.L.

I thank our revered Principal Sri Syed Yakub for the interest he has taken in the Seva Samaj and for alloting a room ot the Samaj. I thank also Sri V. Gopalaswami, Sri A. Besant Creeper Raj, Sri K. Rangarajan and Sri Mehboob Pasha for their interest in the activities of the Samaj. My thanks are also due to Messrs Janakiraman and Mohanarangan, Assistant Secrearies for their help.

K. Ikramullah Khan
General Secretary

ATHLETIC ASSOCIATION

COLLEGE DAY TOURNAMENTS TROPHIES AND WINNERS

	Game	*Class*	*Captain*
1.	Uberei Hockey Shield won by	P. U. C.	Attaullah Khan
2.	Football Shield won by	IV Class	Syed Ahmed
3.	Cricket Shield won by	IV Class	A. Venketakrishnan
4.	Mehendru Basketball Shield won by	IV Class	S. Narayanan
5.	Volleyball Shield won by	II Class	S. Asirvadam
6.	Metro Badminton Shield won by	II Class	H. A. R. Abdul Jabbar
7.	Table Tennis Shield won by	P. U. C.	B. Chakrapani
8.	Tug-of-war Shield won by	II Class	S. M. Dakshinamurthy
9.	Inter Class Table-Tennis Singles-winner	P. U. C.	B. Chakrapani
10.	Inter Class Table-Tennis Doubles-winners	P. U. C.	B. Chakrapani and George Abraham

	Open matches	*Winner*	*Runner-up*
11.	Badminton (singles)	A. Natarajan	T. D. Dakshinamoorthy
12.	Badminton (doubles)	Syed Ahmed and A. Natarajan	Appavoo Reddy & E. Govindaswamy
13.	Tennis (member) singles	Khaja Mohideen	Allah Baksh
14.	Tennis (members) doubles	Khaja Mohideen & H. A. R. Abdul Jabber	Allah Baksh & T. D. Prabhakar
15.	Tennis (singles) open	Khaja Mohideen	Allah Baksh
16.	Tennis (doubles) open	Khaja Mohideen & H. A. R. Abdul Jabbar	Allah Baksh & T D. Prabhakar
17.	Ring Tennis (singles)	S. Badrinarayanan	Rahmathullah Sheriff
18.	Ring Tennis (doubles)	Rahmathulla Sheriff & C. K. Mohanan	S. Badrinarayanan & M. C. Venkata Rangan
19.	Table Tennis (singles)	T. D. Prabhakar	M. Nataraj
20.	Table Tennis (doubles)	P. Subramanian & M. Nataraj	T. D. Prabhakar & Appavoo Reddy
21.	Carrom (singles)	P. M. Ratnakaran	M. Nataraj
22.	Carrom (doubles)	P. M. Ratnakaran & Deenadayalu	Syed Ahmed & J. Prakashnarayan
23.	Chess	N. Rangarajan	M. R. Veeraraghavan

WOMEN STUDENTS

	Winner	*Runner-up*
Ring Tennis (singles)	V. Vidya	I. Susheela Mary
Ring Tennis (doubles)	N. Indira & V. Vidya	Saramma & I· Susheela
Carrom (singles)	Y: Ganga	V. Vidya
Carrom (doubles)	N. Indira & Y Ganga	V. Vidya & I: Susheela
Ring Throw	N. Indira	Saramma Joseph

BOXING

Weight	*Winner*	*Runner-up*
1. Pin	Ramalingam	A. Krishnamoorthy
2. Paper	B. Samuel	Gunasekaran
3: Fly (spl)	J. D. Soundararajan	
4. Middle	M. Krishnamurthy	C. K. Varadarajan
5. Heavy	M. S. Venkoba Rao	Sundararaj

OPEN TOURNAMENTS

Hockey Zone winners (Capt.) Abdul Nayeem

UNIVERSITY REPRESENTATION

Hockey	...	Attaullah Khan
Boxing	...	J. D. Soundararajan

ATHLETIC EVENTS

	I Place	*II Place*	*III Place*
1. 110 Metres Hurdles	S. Asirvadam	Doss Krishniah	
2. 200 Metres Hurdles	K. Raghunathan	S. Asirvadam	
3. Long Jump	K. Raghunathan	V. Sankaran	
4. High Jump	P. Rajan	V. Sankaran	
5. Hop Step and Jump	V. Sankaran	K. Raghunathan	
6. Pole-vault	T. S. Kanakasabapathy	A. Salauddin	
7. 100 Metres	Ahmad Sheriff	K. Rahunathan	
8. Shot put	Doss Krishniah	S. Asirvadam	
9. Hammer Throw	S. Asirvadam	S. M. Dakshinamoorthy	
10. Disc Throw	S. Asirvadam	Doss Krishniah	
11. Javelin Throw	P. Thangavelu	Doss Krishniah	
12. 800 Metres	David Packianathan	Sulaiman Shikoh	
13. 200 Metres	Ahmed Sheriff	K. Raghunathan	
14. 1500 Metres	David Packianathan	Sulaiman Shikoh	B. Samuel
15. 400 Metres	Ahmed Sheriff	David Packianathan	
16. Slow cycle	Irshad Ali	S. Asirvadam	
17. 4x100 relay	winner P. U. C.	(Capt) T. S. Kanakasabapathy	
18. 4x100 relay	Runner-up II Class	(Capt) Sulaiman Shikoh	
19. 4x200 relay	winner IV Class	(Capt) Ahmed Shriff	
20. 4x200 relay	Runner-up P. U. C.	(Capt) T. S. Kanakasabapathy	

MISCELLANEOUS

Fancy Dress	1) K. Rahunathan (Buffoon)
	2) Syed Ahmed (Boot Polish)
N. C. C. Alaram race	1) P. Raghavaswamy
	2) C. Radhakrishnan
Staff Men (over 40)	1) Sri Syed Yakub (Principal)
	2) ,, Mahboob Pasha
	3) ,, Safder Hussain
Staff race (Men below 40)	1) ,, G. K. R. Nayar
	2) ,, M. Kuppuswamy
	3) ,, Sivaswamy
Staff Event (Women)	1) Srimathi K. R. Rajalakshmi
	2) Kumari M. K. Rajalakshmi

Staff Tug of war–Arts vs. Science winners: Arts Capt. Sri Perumal

Old Boys 200 Metres race	1) Rasheed Ahmed
	2) N. Ananda Rao

Tug of war (Present vs. past students) winners: Present (Capt) S. M. Dakshinamoorthy

1500 Metres Race (Open to all colleges)	1) Victor David (Christian)
	2) P. Satur (Christian)
	3) Muthu (Y. M. C. A.)
Staff children race (boys above 10)	1) Syed Tajuddin S/o Principal
	2) Ellias Basha
Staff childrdn race (boys below 10)	1) G. Raghavan
	2) Doughlas
Staff children race (girls above 10)	1) Shabeda
	2) Azima Biegum
Staff children race (girls below 10)	1) Poppy
	2) Vijayalakshmi

Attenders' race		1) Kolondavadivelu
		2) Easther Mathew
		3) Syed Ismail
Peons' race		1) V. Kandaswamy
		2) R. Govindaswamy
		3) R. Anthony
Servants' race		1) Samraguru
		2) Veeraraghavan
		3) Kailasam
Markers' race		1) I. Sreenivasan
		2) P. Veeraraghavan
Consolation prize	..	R. Arumugam
Pickers' Race	..	1) S. Kannan
		2) S. Raju
		3) A. Anthony and Jayaraman

Individual Championship won by — S. Asirvadam

Sharman Games Championship Cup IV Class (Capt) K. Raghunathan

Inter-class Athletic Championship II Class Capt–Sulaiman Shikoh

All round Championship won by IV Class Capt–T. D. Prabhakar

Marudavanan,

Physical Director.

A.G.Krishnamurthy

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"தேன்மொழி"

ப. செயராமன்

(தாவரநூல், இரண்டாமாண்டு)

*தந்தச்சிலையோ, தளிர்க் கொடியோ என்று கண்டோர் கனிமொழி கூறும்படி, அவள் குழலனைய மழலையுதிர் குழவியாய் பிறந்தாள்! அவளைப் பெற்றவர்கள் அவளது கொவ்வைச் செவ்விதழ்களையும் - குளிர்நிலவு தோற்றத்தையும் கண்டு "**தேன்மொழி**" என்று பெயரிட்டனர்! அவளது தீங்கனி இதழ்கள் தேன்மொழியைத்தான் உதிர்க்குமென்று கனவு கண்டனர் முதலில்! ஆனால், வளர்ந்து-வண்ணப்பதுமையான பிறகுதானே தெரிந்தது அவள் ஓர் வாயற்ற ஊமைப் பெண்ணென்று! அவளுக்கு முன் பிறந்த இரண்டு பெண்களுக்கும் "**கார்குழலி**" என்றும் "**முத்துநகை**" என்றும் பெயரிட்டனர்; கடைசியாகப் பிறந்த இவளுக்குத் "தேன்மொழி" என்று பெயரிட்டால் எவ்வளவு பொருத்தமாக இருக்கும் என்று எண்ணினர்! ஆனால், அவள் பேச்சற்ற பதுமையாக —பெற்றவர்களின்— இதயச்சுமையாக—மாறுவாள் என்பதை அவர்களில் யாருமே உணரவில்லை!*

கார் குழலிக்கும், முத்துநகைக்கும் விழக்கமான தொல்லைகளுக்கும், துன்பங்களுக்குமிடையே திருமணம் நடந்தேறியது. ஆனால் மூன்ருவது பெண் தேன்மொழியின் திருமணப்பிரச்சனை பெற்றவர்களின் நெஞ்சிலே தீராத வேதனையாக நிழலாடிக் கொண்டிருந்தது! ஊர் மக்கள், 'இவள் ஊமை - அதனுல்தான் இவளுக்கு உணர்ச்சி இல்லை' என்று கூறினர்! சோக நிழல் படிந்த இவளது எதிர்காலம் பற்றி அனுதாபத்தோடு பேசிக்கொண்டனர்! 'பெண்கள் நாட்டின் கண்கள்' என்று கூறுகின்றனர் அறிஞர்கள்! ஆனுல் தாய்மை வடிவான இப் பெண்குலத்தைத் தூய்மை கெடச் செய்வதில்தானே இன்பம் காண்கிறது இந்த வாய்மையற்ற உலகம்! கருத்தற்ற இக்கொடிய உலகத்தின் கழுகுக் கண்களில் படாமல் ஒதுங்கி வாழத்தான் முயன்ருள் தேன்மொழி! தொல்லைதரும் மக்கள் கூட்டத்தின் நினைப்பிலிருந்து நெடுந்தூரம் சென்று விட்டால், தன் இதயப்புண்ணை ஒருவாறு மறந்திருக்கலாமென எண்ணினுள்! ஆனுல், வையம் எழுப்புகின்ற வசை மொழியால் துவண்டு கிடக்கும் அவளது இதயப் புண்ணை எப்படி ஆற்றுவ்து? 'ஊமைப் பெண்ணைப் பெற்றதால் ஊர்ப்பழிக்கு ஆளாகிவிட்டோம்' என்று வேதனைப் படும் அவளது அன்னைக்கு யார் ஆறுதல் மொழி கூறுவது? தன் மூத்த பெண்களைப்போல் தேன்மொழியும் இல்லையே என்று அடிக்கடி விசாரப்பட்டுக் கொண்டாள் தேன்மொழியின் தாய். அவளது வேதனை தேன்மொழியின்மீது வெறுப்பாகவும் மாறியது சில நேரங்களில்! ஆனுல் தேன்மொழியின் தந்தை மட்டும் அமைதி வடிவான தன் கடைசி பெண்ணிடம் சற்று அன்பு காட்டினர்!

தேன்மொழிக்குப் பேசுகின்ற ஆற்றல் தான் தேவைப்பட்டதே ஒழிய, இரண்டு கரிய, பெரிய கருணை பொழியும் கண்கள் தேவைப்படவில்லை! அவளது இதயத்திலே எண்ண அலைகள் தோன்றும் போதெல்லாம் அவளது இதழ்கள் இலைகளைப்போல் துடித்தன! பேசும் ஆற்றல் பெற்ற நமக்கே, நமது உள்ளத்தில் எழும் கருத்துக்களைத் தெள்ளத் தெளிய எடுத்துச் சொல்ல முடிவதில்லை; பேச்சு, உள்ளத்தில் ஒன்றாகவும் - உதடுகளில் வேறொன்றாகவும் அமைந்து விடுவதுண்டு! ஆனால் கருவிழிகளுக்கு இந்த தொல்லையே கிடையாது! கருவிழிகள் கருத்துக்களை ஒளிவு மறைவு இன்றி வெளியிடும் ஒளி விளக்கு! கண்ணொளி பரப்புகின்ற பொன்னொளி, வெண்ணிலவு விடுகின்ற தண்ணொளி போன்றது! அது ஆழ்கடலும், அந்தி வானமும் போன்று தூய்மையானது!! இப்பொன் விளக்குகளாம் இரு கருவிழிகளைத்தவிர பேசும் திறனற்ற பேதை தேன்மொழி, மற்ற பெண்களின் கண்களுக்கு வேடிக்கையாகவும்-விந்தையாகவும் காட்சி தந்தாள்! இவளை ஒரு அதிசயப் பொருளாகவே எண்ணி, இவளோடு சேர மறுத்தனர் மற்ற பெண்கள்! சமூகத்தால் புதிரெனக்கருதப்பட்டு, ஒதுக்கித் தள்ளப்பட்ட தேன்மொழியை வரவேற்று வாழ்வு காட்டியது தனிமை! அவள் தனிமையில் வாழ்ந்தாள். அமைதியில் தன் நாட்களைக் கழித்தாள்!

தேன்மொழி வாழ்ந்தது ஒரு சிற்றூர்! சிங்காரப் பண்ணெழுப்பும் ஓர் சிற்றாற்றின் கரையோரத்திலே அமைந்திருந்தது அவ்வூர்! அச்சிற்றாறு, சித்திரம் தீட்டியதைப்போல் வளைந்து நெளிந்து அமைதியாக ஆனால் அழகிசை எழுப்பியவாறு, ஒரு நடுத்தரக் குடும்பத்தைப் போல் சென்று கொண்டிருந்தது! அச்சிற்றாறு எழுப்புகின்ற சிரிப்பொலியில் சிந்தை பறிகொடுத்தது போன்று அதன் கரையோரத்திலே நின்றிருந்தன பல்வகை மரங்கள்! மரத்தோப்பை அடுத்து சிதறிக் கிடந்தன சிறு சிறு வீடுகள்!! தேன்மொழி தன் அன்றாட வேலைகளை முடித்துவிட்டு, ஆற்றோரத்து மர நிழலில் ஒரு புல் மேட்டின்மீது அமைதியாக அமர்ந்திருப்பாள்! படகோட்டிகளும், மீனவர்களும் நிறைந்த அந்த ஆற்றங்கரையில் அமைதி வடிவான தேன்மொழியை யாருமே கவனித்ததாகத் தெரியவில்லை! இவளைப்போலவே அமைதி வடிவான 'இயற்கை அன்னை' இவளது இதய வேதனையை உணர்ந்து இரக்கப் படுவதுபோல் இவளோடு உறவாடியது! காட்டாறு எழுப்புகின்ற கனிமொழி—மலை இடுக்குகளிலே மோதி எதிரொலிக்கின்ற மக்களின் கூக்குரல்—படகோட்டிகளின் பாடல்—பறவைக் கூட்டங்களின் பண், தென்னை ஓலைகளிலே மோதி தென்றல் எழுப்புகின்ற மெல்லிசை—இவையனைத்தும், இன்னல் சூழ்ந்த தேன்மொழியின் இதயத் துடிப்போடு ஒன்றுசேர்ந்தன! இக்கூட்டொலியின் பாட்டொலியும் அவளது இதயத் துடிப்பொலியும் இடைவிடாது ஒலித்தன. இயற்கையன்னை எழுப்புகின்ற இந்த இன்ப மொழியோடுதான் அந்த ஊமைப்பெண் உரையாடினாள்! இயற்கை அன்னைக்குத் தன் இதயத்தையே திறந்து காட்டினாள்!!

இடைவேளைகளிலே படகோட்டிகளும் மீனவர்களும் உணவருந்தச் சென்று விடுவர். நாட்டு மக்களும் காட்டுப் பறவைகளும், வீடுகளிலும் - கூடுகளிலும்,

ஓய்வு பெற்றுக்கொண்டிருப்பர்! இந்த அமைதியான இடைவேளைகளில் ஆற்றங்கரையில் சிறகடித்துப் பறக்கும் சிந்தனையில் ஆழ்ந்து இருப்பாள் தேன்மொழி!!

தேன்மொழி எப்போதும் தனிமையில் வாழவில்லை. அவள்மீது அன்பு காட்டவும், அனுதாபப்படவும், அவ்வூரில் ஒரு சில உயிர்கள் இருந்தன! அவள் வீட்டுத் தோட்டப் பின்புறத்தில் எப்போதும் புல்லை அசை போட்டுக்கொண்டிருந்த இரண்டு பசுக்கள் அவளது அன்பைப் பெற்றவை! 'இதழ் மொழியை' அறியும் ஆற்றல் அவைகளுக்கு இல்லையென்றாலும், அவளது 'இதய மொழியை' உணரும் ஆற்றல் இருந்தது! மனித இனம் அவளை மனம் நோகப் பேசியபோதெல்லாம், அவற்றினிடம்தான் அவள் அடைக்கலம் புகுவாள்! வழவழப்பான அவற்றின் கழுத்துக்களிடையே தன் முகத்தைப் பதித்துக் கொள்வாள்! உள்ளத்தில் ஊற்றெடுக்கும் வேதனையை விழிநீரால் காட்டுவாள்! மென்தளிர் போன்ற அவளது உதடுகளின் துடிப்பிலிருந்து அவளுடைய துயரத்தினை அவை உணர்ந்துகொள்ளும்! கருணை வழியும் கண்களால் அவளது அன்பு முகத்தை நோக்கும்! நீண்டு வளர்ந்த இரு கொம்புகளால் அவளது உடலில் மென்மையாக உராயும்! அவளது துயர் நீக்க இதைத்தவிர வேறு என்ன செய்ய இயலும் அந்த ஐந்தறிவுச் சீவன்களால்! அவள் சிரித்தபோது அவை சிந்தை மகிழ்ந்தன!—அவள் அழுதபோது அவை தம் அகன்ற விழிகளால் ஆறுதல் கூறின! இந்த இரு பசுக்களைத்தவிர அவள் மீது அன்பு காட்ட வேறு ஓர் உயிரும் இருந்தது அந்த வீட்டில்! வீட்டின் சந்து முனைகளிலே வாழ்ந்து—சமயம் கிடைத்தபோது கிடைக்கின்ற எச்சில் உணவை உண்டு வளர்ந்து வந்த ஒரு பூனைக்குட்டி! தொல்லைதரும் மனித இனத்தின் பகட்டு மொழியைவிட, தூய உள்ளம்—அன்புள்ளம் கொண்ட அந்த பூனைக்குட்டியின் "மியாவ்—மியாவ்" என்ற மழலை மொழி அவளது உள்ளத்திற்கு எவ்வளவோ ஆறுதலாக இருந்தது! அவளைக் கண்டபோதெல்லாம் அந்தப் பூனைக்குட்டி அவளது தளிர்க் கரங்களுக்குத்தாவிப் பாயும்! தண்மையான அவளது மடியிலே உரிமையோடு படுத்துக்கொள்ளும்! மென்மையான விரல்களால் அதன் முதுகுப்புறத்தை அவள் தடவிக் கொடுப்பாள்!

மிருக இனத்தைத்தவிர, மனித இனத்திலும் தேன்மொழிமீது பற்றும், பாசமும் காட்ட ஒருவன் இருந்தான்! முத்து என்ற இளைஞன் அவ்வூர் சோம்பேறிக் கூட்டத்தில் முதல் இடம் வகிப்பவன்! பேசிப்பேசி காலத்தைக் கழிக்கும் இவனுக்கு, பேச்சற்ற தேன்மொழியின் நட்பு எப்படிக் கிடைத்ததோ தெரியவில்லை! முத்துவிற்கு மீன் பிடிப்பதில் தணியாத ஆசை. ஒரு நாளில் பாதி நேரத்தை மீன் பிடிப்பதிலேயே செலவிடுவான்! எந்த வேலையைச் செய்தாலும் தனிமையில் செய்து பழக்கப்படாதவன் முத்து! அதிலும் மீன் பிடிக்கும் தொழிலுக்குப் பேசாது அருகில் இருக்க ஒரு ஆள் தேவைப்பட்டது அவனுக்கு. அதனால்தான் அமைதியாக ஆற்றங்கரை புல்மேட்டில் அமர்ந்திருக்கும் தேன்மொழியின் துணை இவனுக்கு மிகவும் பயன்பட்டது! முத்து தூண்டிலை தண்ணீரில் வீசிவிட்டு, மிதந்துக்கொண்டிருக்கும் தூண்டிலின்

தக்கையை வெறித்துப் பார்த்துக் கொண்டிருக்கும்போது தேன்மொழி அவனுக்கு வெற்றிலை மடித்துக் கொடுப்பாள்! முத்துவின் அமைதியான அன்பு முகத்தைக் காணும்போதெல்லாம் அவனுக்கு ஏதாவது உதவி செய்து கொண்டே இருக்கவேண்டுமென்று எண்ணினாள் தேன்மொழி! “நான் மட்டும் ‘கடற்கன்னியாக’ பிறந்திருந்தால், நீலத் திரைக்கடலின் நீர் அலைகளில் மூழ்கி—பாசிபடிந்த பாறைகளின் அடிவாரத்தில் அமிழ்ந்துகிடக்கும் கண்ணைக் கவரும் வண்ண முத்துக்களைக் கொண்டுவந்து, முத்துவின் கால்களில் கொட்டுவேன்! இதைக் கண்டு முத்து, “தேன்மொழி! உனக்கு இவ்வளவு ஆற்றல் இருக்குமென்று நான் நினைக்கவேயில்லையே!” என்று கூறும்படி வியப்பில் ஆழ்த்துவேன்!” — இவ்வாறெல்லாம் தேன்மொழியின் பேதை நெஞ்சம் கனவு காணும்! அவளது ஆசையெல்லாம், ஒன்றுக்கும் உதவாதவள் என்று உலகத்தால் ஒதுக்கித் தள்ளப்பட்ட தன்னாலும், முத்துவிற்கு ஒரு சிறிதாவது உதவி செய்ய முடியும் என்பதை அவனுக்கு உணர்த்த வேண்டும் என்பதுதான்! இந்த ஆவலை முத்துவிற்கு மீன்பிடிக்கும் போது உதவி செய்வதின்மூலம் ஓரளவு நிறைவேற்றி வந்தாள்!

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ஆண்டுகள் சில சென்று மறைந்தன! தேன்மொழி வளர்ந்தாள்! வண்ணப் பதுமையாக உருக்கொண்டாள். வாயற்ற ஓவியமாகக் காட்சிதந்தாள்! இப்போது அவளது சிந்தனையும் செயலும் சிறிது மாற்றம் பெற்றன! அவள் தன்னைத்தானே ஒருமுறை பார்த்துக் கொண்டாள்! அவளது எண்ணத்தில் அனுபவமற்ற புதிய உணர்ச்சி, ஆழ்க்கடலின் மத்தியிலிருந்து அழகு நிலவொளியில் மின்னலிட்டு விரிந்துச் செல்வது போன்று தோன்றி மறைந்தது. அவளது உள்ளம் இன்னலையும் இன்பத்தையும் தொட்டு தொட்டு ஊசலாடியது! இனமறியாத இந்த புதிய மாற்றங்களுக்கெல்லாம் காரணம் அவளுக்குப் புரியவில்லை!

அன்று, முத்தொளி பரப்புகின்ற முழுநிலவு தன் முல்லைநிற முகத்தை முழுவதுமாகக் காட்டிக் கொண்டிருந்தது. தென்றலும் தேன்மலரும் தீண்டி விளையாடி தெம்மாங்கு பாடிக்கொண்டிருந்தன! அந்த அமைதியான இரவு நேரத்தில் தேன்மொழி வீட்டுக் கதவுகளை மெல்ல திறந்துகொண்டு வெளியில் வந்தாள். உறக்கத்தில் ஆழ்ந்துவிட்ட உலகத்தின் காட்சிகளை ஊர்ந்து செல்லும் நிலாப்பெண்ணோடு ஊமைப் பெண்ணும் உற்றுநோக்கினாள்! அருவியின் சுருதியும் அந்தில் பூச்சிகளின் அழகுப் பண்ணும் தேன்மொழியின் தனிமையை உணர்த்தின! இதற்குமுன் எழாத தனிமை உணர்வு இப்போது அவளது உள்ளத்தில் தலைதூக்கி ஆடியது! அச்சம் தரும் அந்த இரவு நேரத்தில், தேன்மொழி, ஒளிவீசும் மூங்கில் மரங்களையும் களிநடம் புரியும் கதிர்களையும் வெறித்து நோக்கியவாறு நீண்ட நேரம் நின்றிருந்தாள்! அன்று இரவு கழிந்தது!

நாளுக்கு நாள் வளர்ந்துவந்த தேன்மொழியின் திருமணப் பிரச்சனை பெற்றோர்களின் உள்ளத்திலே பெரியதொரு போராட்டத்தையே உருவாக்கியது! உறவினர்களும், ஊர்ப்பெரியவர்களும்

இதுபற்றிப்பேசத்தொடங்கினர்! வயது வந்த பெண்ணை மணமாகாமல் வைத்திருப்பதற்காக, தேன்மொழியின் பெற்றோர்களைச் சாதிவிட்டு நீக்கிவிடுவதாகப் பயமுறுத்தினர்! தேன்மொழியின் திருமணத்தை முடிக்க அவளது பெற்றோர்களிடத்தில் பொருள் இல்லாமலில்லை. அன்றாட வாழ்வை நிம்மதியாக நடத்த அவர்களிடத்தில் ஓரளவு பணம் இருந்தது. ஆனால், பணத்தால் மட்டுமா நல்லதொரு வாழ்வை அமைக்க முடியும்? பண்பட்ட உள்ளம் வேண்டாமா?

ஒரு நாள் வெளியே சென்று திரும்பிய தேன்மொழியின் தந்தை அவளது திருமண விஷயமாக ஒருமுடிவோடு வந்திருந்தார். தேன்மொழிக்கு வரன்தேட, இன்னும் மூன்று நாட்களில் அவர்கள் குடும்பமே அருகில் இருந்த நகரம் ஒன்றிற்குக் குடியேறவேண்டுமென்று கூறினர். பிரயாணத்திற்கான ஏற்பாடுகளும் நடந்தன. இப்பிரயாணச் செய்தி தேன்மொழிக்குத் தெரிந்தது! நினைவிற்கு எட்டாத நெடுந்தூரத்தில் இனமறியா மக்களிடத்தில் தன்னைக் கொண்டுபோய் விட்டுவிடப்போகிறார்கள் என்பதை உணர்ந்த தேன்மொழி கலங்கினள் கடலென கண்ணீர் பெருக்கினள்! பாய்ந்து வரும் வேங்கையின் பார்வையில் பட்டுவிட்ட பசுங்கன்று, உறைவிடம் தேடி உற்று நோக்குவதுபோல் அவள் தன் கருவிழிகளை உயர்த்தி அவளது பெற்றோர்களை நோக்கினள்! சோக இருள் சூழ்ந்த அவர்களது முகத்திலிருந்து அவள் எதை அறியமுடியும்?

வழக்கம்போல் அன்றும் தேன்மொழி ஆற்றங்கரைக்குச் சென்றாள். ஆற்றில் மீன் பிடித்துக்கொண்டிருந்தான் முத்து. அவன் தூண்டிலைத் தண்ணீரில் வீசிவிட்டு, தன் அருகில் வந்துநின்ற தேன்மொழியின் முகத்தை ஒருமுறை ஏறிட்டுப் பார்த்துவிட்டுக் கூறினன்-"என்ன தேன்மொழி! உனக்கு ஒரு மாப்பிள்ளை கண்டு பிடித்து விட்டார்கள்! நீ மணப்பெண்ணாகப் போகிறாய்! என்னை அடியோடு மறந்துவிட மாட்டாயே?" இப்படிக் கேட்டுவிட்டு, வீசி எறிந்த தூண்டில் தக்கையின்மீது கவனத்தைச் செலுத்தினன்! புண்பட்ட புள்ளிமான் போல், தன் கண்ணீர்வழியும் கண்களால் முத்துவை நோக்கினள் தேன்மொழி! அவளது இமைகளின் இடுக்குகளிலே தேங்கி நின்ற நீர்த்துளிகள், "உன்மனம் நோக நான் என்ன தவறு செய்தேன் முத்து?" என்று அவனைக் கேட்பது போல் இருந்தது! அவளுக்குப் பேசும் திறன் மட்டும் இருந்திருந்தால் அப்போது எதை எதையோ பேசித் தீர்த்திருப்பாள்! அன்று நீண்ட நேரம் தேன்மொழி ஆற்றங்கரையில் அமர்ந்திருக்கவில்லை. சிறிது நேர அமைதிக்குப்பின் அவள் வீட்டிற்குத் திரும்பி விட்டாள்!

தேன்மொழியின் தந்தை அப்போதுதான் இடைவேளை உறக்கத்திற்குப்பின் வெளியில் இருந்த கயிற்றுக்கட்டிலில் வந்து அமர்ந்தார்; கையில் புகைந்து கொண்டிருந்த சுருட்டுப்புகையோடு அவரது சிந்தனையும் சுழன்றது; அருகில் விம்மி, விம்மி அழுதவாறு நின்றிருந்தாள் தேன்மொழி; கண்ணீர் வடிப்பதற்கே பிறந்துவிட்ட தன் அபலைப் பெண்ணை அவர் நிமிர்ந்து பார்த்தார்! தேன்மொழி அவரது கால்களில் விழுந்து மண்டியிட்டுக் கொண்டாள். அவள் கருவிழிகள் உதிர்த்த வெப்பமிக்க கண்ணீர் அவரது கால்களைக்

கழுவின! கண்ணீர் வெள்ளத்தில் தன் காலடியில் கிடக்கும் பேதைப் பெண் ணிற்கு அவரால் எந்தவித ஆறுதலும் கூறமுடியவில்லை! அவரும் கண்ணீர் வடித்தார்! கண்ணீருக்குக் கண்ணீர் தான் ஆறுதல் கூறிற்று.

விடிந்தால் வெளியூர் பயணம் செல்ல இருந்தது. வீட்டுப் பொருள்களையெல் லாம் எடுத்துக் கட்டிக்கொண்டிருந் தாள் தேன்மொழியின் அன்னை. தேன் மொழி தன் நண்பர்களிடம் இறுதியாக விடை பெற்றுவரச் சென்றாள். துள்ளி விளையாடும் பிள்ளைப் பருவம் முதல் அவளுக்கு நலிவு போக்கும் துணையாக வும்—நல்ல உள்ளம் கொண்ட நண்பர் களாகவும் இருந்த இரண்டு பசுக்கள்—பண்ணெழுப்பும் சிற்றாறு—படர்ந்து வளர்ந்த மரத்தோப்பு இவை எல்லா வற்றையும் விட்டு, அறிமுகமில்லாத புதிய இடத்திற்குத் தன்னைக் கொண்டு போகிறார்கள் என்பதை எண்ணும் போது அவளது இதயம் வேதனையால் விம்மியது. அவளது அன்பிலும்—அணைப்பிலும் வளர்ந்த அந்த இரண்டு பசுக்களிடம் சென்றாள்! அவைகளின் பட்டுப்போன்ற கழுத்துக்களிடையே தன் முகத்தைப் பதித்துக்கொண்டு கண்ணீர்விட்டாள்! குருட்டு மதிகொண் டோர் வாழும் இந்த இருட்டறை உலகம் அவளை வெருட்டிய போதெல்லாம்—"வா"—என்று அழைத்து—"வாழ்"—என்று கூறி—தாய் முகம் காட்டி தளிர் கரம் நீட்டி அவளுக்கு உறைவிடம் தந்த ஆற்றங்கரை புல்மேடு அவளது கண் ணெதிரே காட்சி தந்தது! தேன்மொழி தன் விரிந்த இரு கரங்களால் அப்புல் மேட்டின்மேல் விழுந்து அணைத்துக் கொண்டாள்! "என்னை வளர்த்த அன்னை மண்ணே! பேருள்ளம் கொண்ட தாய் பெண்ணே! பேதையாய்—பேச் சற்ற ஊமையாய் பிறந்துவிட்ட என்னைக் காப்பாற்று! தளிர்க்கரத்தால் என்னைத் தாவி அணைத்துக்கொள்! கண்ணீரால் உன் கால்களைக் கழுவுகிறேன்—என்னைக் காப்பாற்று! என்று சிறகெனத் துடிக் கும் அவளது சிறு இதழ்கள் கூறவிட்டா லும், அவள் சிந்திய கண்ணீர்த்துளிகள் கூறின!

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நகரத்தின் ஒரு வீதி—வீதியின் கோடி யில் ஒரு வீடு—அந்த வீட்டில் புதிதாகக் குடியேறிய தேன்மொழியும், அவளது பெற்றோர்களும்; ஒரு நாள் தேன்மொழி யை அவள் அன்னை அழைத்தாள். அவளுக்குப் புத்தாடை உடுத்தினாள்—அணியும், மணியும் பூட்டி அழகு செய் தாள்! வழக்கத்திற்கு மாறான இச் செய்கைகள் தேன்மொழிக்கு நடக்கப் போவதை நன்கு அறிவித்தன! துயர மான மேடு பள்ளங்கள் நிறைந்த அவ ளது எதிர்காலம் அவள் கண்ணெதிரே உருவெடுத்து நிற்பதை உணர்ந்தாள்! வழக்கம்போல் அவளது விழிகள் நீர்த் துளிகளை உதிர்த்தன. அழுதால் கண் கள் வீங்கி விகாரமாகிவிடும் என்று அவளை அன்னைத் திட்டினாள்! அன்னை யின் சொல்லைக் கேட்டு அடங்கிவிட கண்ணீருக்கு என்ன காது இருக் கிறதா! எனவே அவளது கண்கள் எது பற்றியும் கவலைப்படாமல் தன் கடமை யைச் செய்தன!

தேன்மொழியின் தாயும், தந்தையும் யாருடைய வரவிற்காகவோ பரபரப்பு நிறைந்த உள்ளத்தோடு எதிர்பார்த்துக்

கொண்டிருந்தனர். சற்று நேரத்திற்குப் பின் பட்டு உடையணிந்த இருவர் தேன்மொழியின் வீட்டிற்கு வந்தனர்! கடவுளே நேராக வந்து அவர்கள் வீட்டில் காட்சி தந்துவிட்டதுபோல் அவர்களை வரவேற்றனர் தேன்மொழியின் பெற்ருேர்கள். மணப்பெண் கோலத்தில் இருந்த தேன்மொழி, வந்தவர்களுக்கு முன்னுல் கொண்டுவந்து நிறுத்தப்பட்டாள்! வந்தவர்களில் ஒருவன் தேன்மொழியை ஏற இறங்க ஒரு முறை பார்த்துவிட்டு "பரவாயில்லை"—என்று சுருக்கமாக மற்றவரிடம் கூறிஞன்! அவன்—அதாவது தேன்மொழியின் எதிர்கால கணவன்—அவளது இமைகளின் இடுக்குகளிலே தேங்கி நின்ற நீர்த்துளிகளைக் காணுமலில்லை! கண்ணீர் கனிவான இதயத்திற்கோர் எடுத்துக்காட்டு என்று எண்ணியதோடன்றி—பஞ்சு நெஞ்சுகொண்ட அவளைத் தன் துணைவியாகப் பெறப்போகிருேம் என்று தன் மனதிற்குள் மகிழ்ச்சியும் கொண்டான்!

மணநாள் குறிக்க புரோகிதர் வந்தார்! பஞ்சாங்கத்தைப் புரட்டி, புரோகிதர் புனிதமான நாளொன்றைக் குறித்துச் சென்ருர்! சாத்திரம் கூறிய நன்னுளில்—சனுதனச் சடங்குகளுடன திருமணம் நடந்தேறியது! பெற்றபெண்ணைப் பிறன் ஒருவரிடம் ஒப்படைத்துத் தம் பிறவிக் கடனை நிறைவேற்றிக் கொண்டனர் பெற்றவர்கள்! தம் குலமுறைக்குக் குறைவு வராமல் காப்பாற்றிக் கொண்டனர்! மேல் உலகில் அவர்களுக்கென ஒரு இடம் தயாராகிவிட்டதாகக் கற்பனை செய்துகொண்டனர்!!

மணநாளைக்கு மறுநாளே தேன்மொழியைத் தன் சொந்த ஊருக்கு அழைத்துச் சென்ருன் அவளது கணவன். பழக்கமில்லாத மக்கள் மத்தியிலே ஒரு சில நாட்களைக் கழித்தாள்! உண்மை நீண்ட நாள் ஒளிந்து கிடக்கவில்லை! தேன்மொழி ஊமைப் பெண் என்பது அவளது கணவனுக்கு மட்டுமின்றி, ஊர்முழுவதும் பரவியது! வாயற்ற ஊமைப் பெண்ணேடு வாழ்க்கை நடத்த மனமின்றி, வேறு ஒருத்தியை நோக்கிச் சென்றுவிட்டான் தேன்மொழியின் கணவன்! நீர் அலைகளின் நெடுங்கரங்களால் நிலத்திலே வீசி எறியப்பட்ட முத்துச் சிப்பிப்போல் தனிமை இருளுக்கு விரட்டப்பட்டாள் தேன்மொழி! 'ஏன்' என்று கேட்கவோ, ஏறிட்டுப் பார்க்கவோ ஆளற்ற அனுதையாய்க் காட்சித் தந்தாள்! சிறகொடிந்த சிறு தும்பிபோல் அவள், தன்னைச் சூழ்ந்து நின்று ஏளனம் செய்யும் இயற்கையின் எழிற்கோலங்களை நோக்கினுள்! அவளது இதயம் எழுப்பும் இன்னல்மிக்க சோக வரலாற்றைக் கேட்டுவந்த இயற்கை ஒலி எதுவுமே அங்கு இல்லை! கொந்தளிக்கும் எரிமலைபோல் அவளது நெஞ்சம் கொப்பளிக்கும் வேதனைத்தீயை தம் குளிர் முகத்தால் போக்கிவந்த ஆவினங்கள் இல்லை! ஊமை மொழிக் கேட்டு உற்ற துயர் தீர்க்க ஓடிவருவார் யாருமே இல்லை! அவளைவிட்டு நீங்காது நிழல் போல் இருந்ததெல்லாம் கண்ணீர்! ஆம் அவளது சிறுவிழிகள் சென்னீரெனப் பெருக்கிய **கண்ணீர்!!**

இயற்கை அழகு

வை. பாலசுப்பிரமணியன்

நான்காம் ஆண்டு (விஞ்ஞானம்)

குவலயத்தின் கோமான், அலகிலா விளையாட்டுடைய, பரம்பொருள் கரம்பட்டு புத்தொளி பெறுவனவற்றையே இயற்கை என்கிறோம்.

'கடவுள் கிராமத்தைப் படைத்தான், மனிதனோ நகரத்தைப் படைத்தான்' என்பார் ஆன்றோர். இதன் கண் பொதிந்துள்ள உண்மை, உள்ளங்கை நெல்லிக் கனிபோல் தெற்றென விளங்குகிறது. கிராமமோ இயற்கை அன்னையின் பிறப்பிடம். சேய் ஆன செயற்கையோ, நாகரீகம் பண்பட்ட நிலையில் உள்ள நகர்ப்புறத்தில் உறைகிறாள் என்பதே ஆன்றோர் கருத்து.

இயற்கை அழகிலே மனிதனைப் பறி கொடுப்போரின் விளைவால் கவிகள் புனையப்படுகின்றன. இயற்கை அழகிலே உள்ள அழகு பிறிதொன்றிலும் இல்லை என்பான் கவிஞன். அக் கவிஞன் இயற்கையின் அழகில் ஈடுபட ஈடுபட, அவன் கலையுள்ளம், பள்ளத்தில் பாயும் காட்டாற்று வெள்ளம் போன்று அடக்குவாரின்றி ஓடி, இணையிலா இயற்கைக் கவிகளைப் படைப்பதற்குத் தேவையான மூலதனத்தை அள்ளித் தருகிறது.

"தேம்ஸ் நதி சலனமற்று ஓடிக்கொண்டிருக்கிறது. எங்கும் வெண்மை. எங்கும் பனி மூண்டிருக்கிறது. படகுகள் பாய் மரத்தை விரிக்கின்றன. அந்நாட்டின் இருதயம்போன்ற அந்தப் பாலத்தில் போக்குவரத்து மெதுவாக ஆரம்பிக்கிறது. சூரியன் மெதுவாகப் பவனி வருகிறான். ஆதவன் அள்ளி வீசிய ஒளி, அந்நகரத்தையே பொற்தகட்டால் வேய்ந்தது போன்ற ஓர் அழகிய தோற்றத்தினைக் கொடுக்கிறது. ஆதவன் வரவைக் கண்ட பனி விடைபெற்றுக்கொள்கிறது."

மேற்கண்ட கவிஓவியம், இயற்கை கவி 'வேர்ட்ஸ்ஒர்த்' (Wordsworth) என்பாரால் புனையப்பட்டு, இயற்கையின் தன்னிகரில்லாத் தோற்றத்தினை வெளிப்படுத்துகிறது.

இயற்கை அழகில் ஈடுபடாமல் செயற்கை அழகில் ஈடுபடுவோர், 'கனி இருப்பக் காயை விரும்புவார் ஆவர்', 'இயற்கை எழிலில் மனம் மாறுதோர் கன்நெஞ்சமுடையோர்' என்று அக்கவியே பிறிதோரிடத்தில் குறிக்கிறார்.

'ஆலமரத்தின் கிளையில் பாம்பு ஒன்று தொங்கிக்கொண்டிருந்தது. மரம் தோறும் தாவிவந்த குரங்கொன்று அதனை ஆலம் விழுதெனக் கருதிப் பிடித்தது. விரைவில் அது பாம்பென உணர்ந்தது. விளக்கினைத் தொட்ட குழந்தையொன்று சடக்கெனக் கையை எடுத்தாற்போன்று, அக்குரங்கு கிளைகள்தோறும் தாவிக் குதித்து, ஆலம் விழுதையெல்லாம் பாம்பென எண்ணி உள்ளம் பதறி அயர்வுற்றது. பின்னர் ஒருவாறு அம்மரத்தின் உச்சியை அடைந்தது. பாம்பினைப்பற்றிய பயம்

இன்றும் நீங்கவில்லை. தன் வாலைப் பார்த்தது. பாம்பு என்று அஞ்சி நடுங்கியது' என்று பாரதிதாசனர், இயற்கையால் ஆக்கப்பட்ட, ஆலம் விழுதினையும், பாம்பினையும் ஒன்றுபடுத்தி கவியைப் புனைந்துள்ளார்.

'உயர்ந்த தென்னையின் காய் மரத்தினின்றும் விழ அஃது அடுத்தபடி கமுகு மரத்தின் மோதி, அக்கமுகுக் குலையை வீழ்த்தி, இரண்டும் சேர்ந்து பலாமரத்தின் மீது மோதி, இனிய தேனனைய பலாச் சுளைகளைக் கொண்ட பலாக் கனியை வீழ்த்த, ஆக இம்மூன்றும் சேர்ந்து கதலி மரத்தின்மீது கதலிக்குலையை வீழ்த்த, அனைத்தும் ஒருங்கே ஓடும் நீரில் வீழ்கின்றன.' இப்பொருள்பட மனதை மயக்கும் வண்ணம் "பா" இசைத்துள்ளார் ஒரு கவிஞர்.

இயற்கையின் சக்தியினல் உலகமே இயங்குகின்றது. இடி மத்தளம் முழங்க மழைத்தாரை இசையைப் போன்று ஒலிக்கிறது. காற்றின் விசை வாத்திய ஒலியை ஒத்துள்ளது. இடையில் வானமெனும் நடன அரங்கில் மின்னல் ஆரணங்கு நடனம் ஆடுகிருள். அவள் அரங்கில் தோன்றுந்தோறும் உலகம் ஒளி வெள்ளத்தில் ஆழ்கிறது.

சக்தி பிறக்கிறது அருவியிலிருந்து. திங்களின் தண்ணிய ஒளி மாந்தரின் உள்ளத்தைக் கொள்ளைகொள்கின்றது.

'சரித்திரத்திலே ஒரு நன்னுள், பொன்னுள். இன்றுதான் 'ஸ்புட்னிக்' என்று சொல்லப்படும் 'செயற்கைச் சந்திரன்' விடுத்தோம் என்கிருர் ரஷிய விஞ்ஞானி. எவ்வளவு பெரிய 'ஸ்புட்னிக்' செயற்கைச் சந்திரன்கள், ரஷிய விஞ்ஞானிகள் விண்ணகத்தில் அனுப்பினலும் அது இயற்கைச் சந்திரனுக்கு ஈடாமோ?

இயற்கையினின்றும் பிறந்ததே செயற்கை. செயற்கைப் பொருள்கள் அளிக்கும் மகிழ்ச்சி வரம்பு கொண்டது. மேலும், அது நெடுநாள் நிலைப்பதில்லை.

உலகத்தில் இயற்கைச் செல்வமே மிகுந்துள்ளது. ஆகாயத்தில் வானவில்லும், நீலவானமும் மனதினை இன்பத்தில் திளைக்கச் செய்கின்றது. கடலில் அலைகளைக் காணுந்தோறும் மனத்தில் மகிழ்ச்சி ஏற்படுகிறது. நிலத்தைத் தோண்டுவோமாயின் தங்கச் சுரங்கங்களுள், செம்புச் சுரங்கங்களும், எண்ணற்ற எண்ணெய் ஊற்றுகளும் காணக் கிடைக்கின்றன. இவை அனைத்தும் இயற்கை அன்னையின் வற்ருத செல்வங்கள். ஒரு நாட்டின் உயிர் நாடியை, பலத்தை, வாணிபத்தை, செல்வத்தை, செல்வாக்கை நிர்ணயிப்பவை.

முடிவாக, நம் எல்லோரையும் காத்து அளிக்கும் கடவுளே, அவ்வியற்கையின் கண் எழுந்தருளியுள்ளார். இயற்கை அன்னையைப் படைத்தார். அவளிடமே குடிகொண்டுவிட்டார். உலக நாயகனே இயற்கை அன்னையின் மகுடத்தில் அமர்ந்துள்ளார்.

இடைக்காலத்திலே இலக்கியப் போக்கு

டி. செல்வராசன்

இரண்டாம் கலைவகுப்பு [சிறப்புத்தமிழ்]

தமிழ் இலக்கியம் தோன்றிய காலம், காலத்தின் சூழ்நிலையையே அடிப்படையாகக் கொண்டு (1) சங்ககாலம் (கி. மு. 300கி. பி.), இடைக்காலம் (300-1200கி. பி.) பிற்காலம் (1300-கி. பி.) என முப்பெரும் காலப் பகுதிகளாகப் பிரிக்கப்பட்டுள்ளது. இவ் இடைக்கால வரலாற்றினைச் சுருங்கக் கூறி விளங்கவைப்பதே இக்கட்டுரையின் நோக்கமாகும்.

இலக்கியத்திற்கு அரசியல் நிலையும், சமய நிலையும் இருகண்கள் போலாம். ஒன்றனுக்கூறு ஏற்படின் அது மற்றொன்றனுக்கல்லல் விளைவிக்கும். இலக்கிய வளர்ச்சியும் அவைகளைப் பொருத்ததே. அரசியல் மாறுபாட்டால் அழிந்த இலக்கியங்கள் பற்பல. கி. பி. மூன்றும் நூற்றாண்டினின்று, ஒன்பதாவது நூற்றாண்டின் பிற்பகுதிவரை, களப்பிரர், பல்லவர் போன்ற அயலார் அடுத்தடுத்துத் தமிழகத்தை ஆண்டதால் தமிழ் மொழி வளர்ச்சியடையவில்லை. ஏனெனில் இவ்விரு மரபினரும் பாலி, வடமொழி ஆகிய மொழிகளையே வளர்த்தனர். மொழி வளராததால் இலக்கியங்கள் தோன்றவில்லை. ஆதலால் இலக்கியங்களை இயற்றும் புலவர்கள் மதிப்பிழந்தனர். ஆதலால் புலவர்கள் அரிய இலக்கியங்களை இயற்றினரல்லர்; அரிய இலக்கியங்கள் தோன்றாமையால், மக்கள் தம் அறிவை இலக்கியங்கள் மூலம் வளர்த்துக் கொள்ள வாய்ப்பற்றுப் போயிற்று. அறிவு வளராததால் பண்பாடு, நாகரிக வளர்ச்சி குன்றின. ஆதலால் நாட்டில் பிணக்குகள் ஏற்பட்டுப் போர் செய்ய, அவ்விருவர்கள் ஆட்சியில் குழப்பம் மலிந்து இலக்கியவுலகம் தாழ்ந்த நிலையினை அடைந்தது.

களப்பிரர், பல்லவர், இவர்கள் ஒழிந்த பின் சோழர் தமிழ் நாட்டை ஆண்டனர். பிணக்குகள், போர்கள் ஒழிந்தன வாகலின் இச்சோழர் காலத்தே (850-1280) இலக்கியம் நன்கு வளம் பெற்று வளர்ந்தது. முன் கூறப்பட்ட அவ்விரு மரபினர் காலம், தமிழிலக்கிய உலகத்திற்கு இருண்டகாலம் (400-700) எனப்படும்.

அடுத்துச் சமயநிலை, தமிழிலுள்ள ஒவ்வொரு இலக்கியமும் ஏதேனும் ஒரு சமயத்தோடியைந்து வரும். சமயமின்றி இலக்கியங்கள் இல்லை. ஆதலால் சமயமும் தமிழிலக்கிய உலகத்திற்குச் சில தொண்டுகளைச் செய்யத் தம் நிலையினை மாற்றிக் கொளல் வேண்டும். இடைக்காலத்தின் முதன் மூன்று நூற்றாண்டுகளில் சமணமும், பௌத்தமும் வலிபெற்றிருந்தன. சமயப்போர்கள் அடிக்கடி நிகழ்ந்து, முடிவில் ஐந்தாம் நூற்றாண்டில் பௌத்தம், செல்வாக்கினையிழந்தது. சமணம் உயர, அதே சமயத்தில் சைவ, வைணவ மதங்கள் வெகு விரைவில் வளரத்

தொடங்கின. எனின், ஏழாம் நூற்றுண்டு முதல் சமண, சைவ, வைணவ மதங்கள் பிணக்குகளை ஏற்படுத்திக் கொண்டு இலக்கியங்கள் மூலமாக வாதங்கள் புரிந்தன. சமணம் பிறகு அழிந்துகொண்டே சென்றது. ஆனல் மறுபடியும் பத்தாம் நூற்றுண்டில் சற்றே வளம் பெற்றது எனலாம். இச் சமணமே, இசைத்தமிழும், நாடகத் தமிழும் அழிந்தமைக்குக் காரணமாகும். அச்சமயம் வெறுத்தவைகளை ஒரு சமணப் புலவர் தொகுத்துக் கூறியவை களில் கூத்து (நாடகம்) இடம் பெற்றது முதலில்!

" கூத்தும் விழவும் கொலைக் களமும்
ஆர்த்த முனையுள்ளும் வேறிடத்தும்—ஒத்த
ஒழுக்க முடையவர் செல்லாரே செல்லின்
இழுக்கும் இழவும் தரும் " —(ஏலாதி 62)

இதுவரை இடைக்காலச் சமய, அரசியல் நிலைகளைக் கூறினம். அடுத்து, இடைக்கால இலக்கியங்களின் இயல்புகளைக் காலப் பகுதிகளாகப் பிரித்துக் காணலாம்.

சமணம் வளர்ச்சியடைந்திருந்த காலம் [300—700]

இக்காலம் இருண்டகாலம். காப்பியங்கள் தோன்றவில்லை. சிறு சிறு நூல்கள்தான் தோன்றின. அரசியற் றெடர்புடைய போர்களினலும், சமயப் போர்களினலும் நாகரிகம், பண்பாடு இவற்றில் குறைந்து வாழ்ந்த மக்களின் சிற்றறிவு ஏற்கும் வகையான், அவரவர்க்கு நீதி கற்பிக்கும் முகத்தான், எளிய இனிய வெண்பா யாப்பிலாய நீதி நூல்களே இக்காலத்துத் தோன்றின. புரவலர்கள் இன்மையில், அவர்தமைப் பாடிப் பரிசில் பெறும் வழக்கம் அழிந்தது. நீதி நூல்களைச் சமண, சைவ, வைணவப் பெரியார்கள் இயற்றியுளர். அவைகளில் சில பதினெண் கீழ்க் கணக்கு நூல் தொகுதியில் தொகுக்கப்பட்டுள்ளன. பிணக்குகள் இக்காலத்திலிருந்தே வளம் பெற, தம் தம் சமயங்களை உயர்த்திப் புகழ, பல புராணச் செய்திகளைக் கற்பித்து இலக்கியங்களில் இயம்பினர். வட மொழிச் சொற்கள் பல தமிழ் இலக்கியங்களில் புகுந்தன. திருக்குறளொழிந்த பிற பதினெண் கீழ்க் கணக்கு நூல்களும், திருமந்திரம், அற்புதத் திருவந்தாதி, இரட்டை மணிமாலை முதலிய சைவத்தொடர்புடைய நூல்களும் இக் காலத்தே தோன்றின.

சைவம், வைணவம் வளர்ச்சியடைந்திருந்த காலம் [600—900]

இக்காலம் சைவ சமயத்தின் பொற்கால மெனலாம். அப்பர், சம்பந்தர், சுந்தரர், மாணிக்கவாசகர் ஆகிய சமயக் குரவர்களுடன் பல சைவப் பெரியார்கள் சைவ சமயத்தை வளர்த்தனர். அப்பர் மகேந்திரவர்மனையும், சம்பந்தர் நின்றசீர் நெடுமாறனையும் சைவராக்கினர். "மன்னன் எவ்வழி மன்னுயிர் அவ்வழி" எனக் கூறுவதுபோல, அவர்கள் அரசாண்ட பல்லவப் பாண்டிய நாடுகள் சைவ சமயத்தைத் தழுவின. அப்பரும் சம்பந்தரும் சமணருடன் பல வாதங்களைப் புரிந்து சமண சமயத்தை அழிக்கத்தொடங்கினர். சுந்தரர் காலத்தும் (எட்டாம் நூற்றுண்டு) மாணிக்க வாசகர் காலத்தும் (ஒன்பதாம் நூற்றுண்டின் பிற்பகுதி) சமணம் சற்றே குறைந்த நிலையிலிருந்தது; அவ்வளவு வலிபெற்றுயர்ந்த தில்லை.

இச்சைவக் குரவர்கள் பல பக்திப் பாமாலைகளைக் கடவுளுக்குச் சூட்டினர். எண்ணிறந்த பக்திப் பாடல்கள் இலக்கியத்தே இடம் பெற்றன. வெண்பா, விருத்தப்பா இவைகள் போற்றப்பட்டன. வடமொழி வெள்ளத்திற்கு அணை கோலப்பட்டது எனினும் ஒரு சில துளிகளே இக்காலத்துக் கசிந்து வந்தன. சொல்லணிகளோடு கூடியபாவைகள் தோன்றின. அவைகளிலொன்று உலகத்தில் வேறு எந்த மொழியினும் காணக் கிடைக்காத ஏகபாதம் என்பது. முதலடிகள் போன்று பிறவடிகளும் வரப்பெறுவதே ஏகபாதமெனப் படும்.

"புண்ட ரிகத்தவன் மேவிய புகலிய
புண்ட ரிகத்தவன் மேவிய புகலிய
புண்ட ரிகத்தவன் மேவிய புகலிய
புண்ட ரிகததவன் மேவிய புகலிய"

என்ற பாடல் ஏகபாதத்திற்கோர் எடுத்துக் காட்டாகும்.

தன்னுயிரைத் தலைவியாகவும் கடவுளைத் தலைவனாகவும் கற்பித்துக் கொண்டு பாடப் பெறும் அகப் பாடல்கள் இக்காலத்தேதான் தோன்றின. சமயப் பணிகள் ஆற்றுவதற்குக் கோயில்களுடன் மடங்களையும் அமைத்தனர். அவைகளில் பக்திப்பாடல்களைப் பதியிலார் பாடியுமமையாது சமயக் கல்வி, மடங்களினால் கற்பிக்கப்பட்டது. பக்திப் பாடல்களுக்குப் பண் அமைக்கப்பட இசைத்தமிழ் வளர்ந்தது. நாடகம் நடத்தப்பட நாடகத்தமிழும் வளர்ச்சியடைந்தது.

ஆகலின் ஏழாம் நூற்றுண்டின் இடைப்பகுதி தமிழகச் சமயவரலாற்று உலகத்திற்குத் திருப்பு மையம் போன்றது. பௌத்தமும் சமணமும் வலிகுன்றச் சைவமும் வைணவமும் வலிபெற்றன. இதுவரை சைவ சமயத்தைப் பற்றிக் கூறினம். இனி வைணவ சமயத்தைக் காண்குவம். வைணவ ஆழ்வார்கள்,

"வையக மெண் பொய்கை பூதம்
பேயாழ்வார் மழிசையர் கோன்
மகிழ் மாறன் மதுரகவி
பொய்யில் புகழ் கோழியர் கோன்
விட்டு சித்தன் பூங்கோதை
தொண்டரடிப்பொடி பாணுழ்வார்
ஐயனருட் கலியன்"

என்பவர்கள், சைவக் குரவர்கள் காலத்தேயே வாழ்ந்தவராவர். இவ்வாழ்வார்களும் பிற சமயங்களோடு பிணக்குகளை ஏற்படுத்திக் கொண்டனர்.

"அறியார் சமணர் அயர்த்தார் பௌத்தர்
சிறியார் சிவப்பட்டர்"........

என்று ஓர் ஆழ்வார் எல்லோரையும் தாழ்த்திக் கூறியதிலிருந்து தெரிந்து கொள்ளலாம். வெள்ளிப் பாடல்கள் (இடைச் செருக்கப்பட்ட பாடல்கள்) தோன்ற இயலாத அந்தாதி என்ற பாவகையினைப் பல ஆழ்வார்கள் பாடியுளர். அந்தாதிகள் நிறைந்ததே இவர்களாற்ருன். முதல் பாட்டின் 'அந்தம்'. (கடை) இரண்டாவது பாட்டின் 'ஆதி' (முதல்) யாக வருவது அந்தாதி.

"திருமாலை யல்லது தெய்வமென் றேத்தேன்
வருமாறென் நம்மேல் வினை"
"வினையாய் அடர்ப்படார் வெந்நரகில் சேரார்
தினையேனும் தீக்கதிக்கண் செல்லார்"..

முதற்பாட்டின் ஈற்றுச்சீர், இரண்டாவது பாட்டின் முதற்சீராக வந்தது காண்க.

இக்காலத்தே, பன்னிரு திருமுறையில், முதல் எண் திருமுறைகளும் நாலாயிர திவ்வியப் பிரபந்தமும், நமக்குக் கிடைக்கும் உரைநடை நூல்களில் பழமை வாய்ந்ததான இறையனுர் அகப்பொருள் உரையும், புறப்பொருள் வெண்பா மாலையும் தோன்றின எனலாம்.

காப்பியக் காலம்

[1000—1200]

இக்காலத்தே தமிழ் நாட்டை அரசாண்ட மன்னர்கள் சோழர் குடியினராவர். சமணம், சைவம், வைணவம் ஆகிய மதங்களுக்கிடையே கி. பி. ஏழாம் நூற்றுண்டில் உச்ச நிலையில் இருந்த பிணக்குகள் படிப்படியாக மறைந் தொழிய, ஒவ்வொரு சமயத்தினரும் தம் தம் கொள்கைகளைப் பிணக்குகளை ஏற்படுத்திக் கொள்ளாமல் வளர்க்கத் தொடங்கினர்.

இதற்கிடையில் சிறு சிறு நூல்களைக் கற்றுணர்ந்த பெரியோர்கள் பெருங்காப்பியங்களை இயற்றத்தொடங்கினர். "காப்பியக் காலம்" என்பது சில நூற்றுண்டுகட்கு முன்பு இருளில் மூழ்கி இருந்தது. அக்காலை சைவம், வைணவம், சமணம் என்னும் வலியுற்ற அழகிய மலைகள் அணிசெய்ய, அவைகளுக்குப் பின்னெழுந்த "காப்பியங்கள்" என்ற உதய சூரியன், இருண்டு கிடந்த இடத்திலே தன் செங்கதிர்களால் ஒளி பெறச் செய்து விளக்கவியலாத பொலிவுடன் தோன்றினன். பெருங்கதைகள் காப்பியங்களில் இயம்பப்பட்டன. இராமாயணம் மொழி பெயர்க்கப்பட்டது. அகப் பாடல்களும் ஒரு சில தோன்றின. விருத்தப் பா வகையே பெருங்காப்பியங்களை இயற்றுவதற்குப் பயன்பட்டது. "பத்து முதல் பன்னிரண்டாவது நூற்றுண்டு முடிய எழுந்த விருத்தப் பெருங்காப்பியங்களைப் போலப் பீடுடையன பிற்காலத்தே தோன்றவில்லை."

பெருங்காப்பியற் ெறுகுதியில் சீவக சிந்தாமணி, வளையாபதி, குண்டலகேசி ஆகிய நூல்களும், சிறுகாப்பியற் ெறுகுதியில் சூளாமணி, யசோதர காவியம் ஆகிய நூல்களும், பெரிய புராணம், கம்பராமாயணம் என்ற பெருங்காப்பிய இலக்கணங்களை முற்றும் பெற்றுள்ள நூல்களும், யாப்பருங் கலம், வீரசோழியம் என்ற இலக்கண நூல்களும் கலிங்கத்துப் பரணி தக்கயாகப் பரணி முதலிய நூல்களும், இக்காலத்தே தோன்றின எனலாம்.

இவ் இடைக்காலத்திற்குப் பின் இலக்கியம் நிலைபெற்று வளரத் தொடங்கியது. கலைஞர்களும், கவிஞர்களும் பெருகி இலக்கிய உலகத்திற்குப் பெருந் தொண்டுகள் புரிந்தனர். முத்தமிழும் செவ்வையாக வளர்ந்தது. அரிய இலக்கிய, இலக்கண நூல்களுக்கு உரையாசிரியர்களால் உரை எழுதப்பட்டது. அக்காலந் தொட்டு இலக்கிய வளர்ச்சி ஒரு குறிப்பிட்ட நிலையினின்றும் தாழ்ந்ததில்லை என்பதில் ஐயமில்லை.

கம்பன் கவிநலம்

நவ. சிவ. சண்முகம்

இளங்கலை வகுப்பு இறுதியாண்டு சிறப்புத் தமிழ்ப் பகுதி.

"அயன் படைப்பினையும்-திருத்தி
அழகு செய்திடுவோன்
நயம் தெரிந்து கதை-நடத்தும்
நாடகக் கவிஞன்"

என்றார் கம்பன் புகழினை உரைக்கப் புகுந்த 'கவிமணி'-கம்பன் ஒரு புது உலகினையே ஆக்கி விடுகின்றான். அவ்வுலகில் உவமைகளும், அணிகளுமே அழகு மலர்கள். கம்பன் கவிதையே எளிய நடையில் அமைந்திருக்கின்றது. ஆனால் அது விளக்கும் பொருளோ மிக மிக ஆழமானது. கவிதைகளையே ஆழ்ந்து படிக்க வேண்டும் என்பர். அதிலும் கண்டினுமினிய சுவையமைந்த கம்பனது கவி, மணி மணியாகப் பொருளை வாரி வழங்கிவிடும். கம்பன் கவிஞன் மட்டுமா? இல்லை அவன் கலைஞன். அவன் உளநூற் புலவன். நாகரிக உலகு கண்டிராத வியத்தகு காட்சிகளையெல்லாம் காட்டவல்ல பேராற்றல் மிக்கவன். 'ஷெல்லியையும்' 'கிப்ஸை'யும், 'பைரனை'யும் 'ஷேக்ஸ்பியரை'யும் 'வேர்ட்ஸ்வர்த்'தையும் மில்டனை'யும் படித்துவிட்டு அவர்களினும் மேலான ஒரு கவி உண்டா, இல்லை; அவரைப் போன்ற நிலையிலாவது ஒரு கவி உண்டா என்று கேட்பர். அன்னோர் நம் கம்பன் கவிதைகளைப் புரட்டி ஒரு முறை தம் கண்ணோட்டத்தையும் கருத்தோட்டத்தையும் ஒருங்கே செலுத்திக் கற்பரேயாயின் தம் கொள்கையை மாற்றிக் கொண்டு விடுவதுடன் கம்பனை வழிபடவும் தொடங்கிவிடுவர். பூத்துக் குலுங்கும் பொழில்களையும், அழகுபெற ஆடும் மயில்களையும் இன்குரல் எழுப்பும் குயிலினங்களையும், நீண்டு கிடக்கும் மலைத் தொடர்களையும், பொங்கி இழியும் அருவியையும், பைம்புனல் ஓட்டத்தையும், கானகத்தில் தனியாணை செலுத்திக் கொண்டு திரியும் விலங்குகளையும் நம் கண் முன்னர் படம் பிடித்துக் காட்டக் கம்பனால் முடியும். கம்பன் கவிதைக்கே அழகு செய்து நிற்பவை அவன் கையாளும் உவமைகளே. நாம் இயல்பாக ஒரு பொருட்டாகக் கருதாதவற்றையெல்லாம் இவ்வுவமைகளால் அரும் பெரும் கருத்துக்களை விளக்கப் பயன்படுத்துகின்றான். அத்தகைய நிலையில் அமைந்தனவற்றில் ஒருசிலவற்றைக் காண்போம்.

நாம் வானத்தன்ன வண்மையென்றுதான் கூறக் கேட்டிருக்கின்றோம். அவ்வாறுதான் புலவரும் பாடினர். ஆனால் நம் கம்பன் "வள்ளியோரின் வழங்கின வானமே" "நான் மறையாளர் கைத் தானமெனத் தழைத்தது நீத்தமே" என்று தான் உரைக்கின்றான் சரயு நதியின் பெருமையைக் கூறுங்கால், மிதிலை நகரின் மாடத்தும்பர் கொடிகள் ஆடிக்கொண்டிருந்தன என்றே அடையார் பல்லோரை அடக்கி அடிப்படுத்திய காரணத்தால் உயர்ந்த கொடிகள்

என்றே, அறம், பொருள், இன்பம் எனப்படும் மூன்றினுள் உயர்ந்த அறத்தைப் போன்ற கொடி என்றே கூறுது. "திருமகளே தாமரை மலரின் நீங்கி, யான் செய்த பெருந்தவத்தால் இங்கு வந்து தங்கினள். அவளை மணம் செய்வான் இங்கு விரைவில் வா என்று செழு மணிக்கொடிகளாகிய கைகளை நீட்டி ஐயனை அழைத்தது அந்நகர்" என்கின்றுன் கம்பன்.

அஞ்சன வண்ணன் விடுத்த அம்பு தாடகையின் உடலை ஊடுருவிச்சென்று விட்டது என்ற கருத்தைக் கம்பன் கூறும் அழகைக் காண்போம். "விரைவில் வெளிப் போந்த உளத்தைச்சுடும் சொல் போன்று 'கரியசெம்மல்' இரவினை ஒத்த முகத்தினுள் மேல் செலுத்திய 'சுடும்சரம்' வயிரக் குன்று போன்று திண்மையமைந்த நெஞ்சில் தங்கிவிடாது. அறிவற்ற இழிந்தோர்க்கு அறிவுடைச் சான்றேர் கூறிய பொருள் எங்ஙனம் மனதில் நில்லாது செல்லுமோ அதுபோன்று கழன்று அப்புறம் போயிற்று". நான்கடிகளில் ஒரு பொருளை விளக்குவான் புக்கு அவன் விளக்கும் பொருள்கள் தான் எத்துணை? இவ்வுவமைகள் உணர்ச்சிகளை விளக்கப் பெரிதும் பயன்படுத்தப் படுகின்றன.

"தீயினும் சிறந்த தீயாள்" கேட்ட வரம் தன் செவியில் தொடராமுனம் வீழ்ந்த மன்னவன் நிலையினையும் மனத்தின் நிலையினையும் கூறப்புகுந்த நிலையில் "கொல்லன் ஊதுலையில் கனல் என்ன

வெய்துயிர்த்தான்"

உலர்ந்தது நா, உயிர் ஓடலுற்றது, உள்ளம் புலர்ந்தது"

என்னும் உவமைகளைக் கொண்டே கம்பன் விளக்கி விடுகின்றுன். அத்துடன் அவன் நின்று விடவில்லை. இன்னமும் மேற்செல்கின்றுன். இங்குதான் கம்பன் கவிஞன் மட்டுமல்ல, உளநூற் புலவனும்கூட என்பது பெறப்படுகின்றது. மன்னவன் மனத்தில் ஏற்படும் மாறுதல்களையும் போராட்டங்களையும் எடுத்துக்காட்டுகின்றுன். துன்பத்தின் எல்லையில், தன் கைப்பொருள் இழக்கும் நிலையில் ஒருவன் உள்ளநிலை எவ்வாறிருக்கும் என்பதை உரைக்கின்றுன். 'இன்றுகாறும் முறைசெய்து காப்பாற்றிய மன்னவன் பெறும் பலன் தன் மைந்தனைப் பிரிவது என்றல் இனி இவ்வுலகில் அறம் எதற்கு வாழ்வது? உண்மை சாகட்டும் என்று கூறுகின்றது உள்ளம்.

"சீதை கேள்வன் போய் வனமாள்வது" என்று கேட்டது யார்? ஒரு பெண்! அவளுக்கு உள்ளத்தில் இரக்கமில்லை. ஆயின் பெண்களுக்கே இரக்கமில்லை. அன்னேர் வாழ்வதனல் யாதுபயன்? பெண்களைக் கோறல் 'பூரியர்' செயலென்றல், இவ்வெழு ஞானத்திலும் நாரியரில்லை என்று கூறும் நிலையில் கூரிய வாளால் கொன்று நீக்கி அப்பூரியரெண்ணிடை வீழ்வேன் என்று முழங்குகின்றது மனம்.

ஒறுப்பதாலும் பொறுப்பதாலும் ஆவது ஒன்றுமில்லை யென்றறிந்த மனம் மேல்வரும் பயன் ஒன்றுண்டாயின் இரப்பதே மேல் என்று துணிகின்றது. களிறுகள் பலவற்றையுடைய மன்னர் பல்லோர் மேல் மேல் வந்து முந்தி வணங்கி மிடைதாளாத தயரதன் தன் மனைவியின் கால்களில் வீழ்ந்தான்! இதற்கும் பயனில்லை என்று அறிந்த

நிலையில் இனிய உரைகளால் அவள் உள்ளத்தை மாற்ற முயலுகின்றது.

என்கண்ணே வேண்டுமென்றாலும், என் உள்நேர் ஆவி வேண்டுமென்றாலும் ஈயக் கடவேன். புவியில் உள்ளோரெல்லாம் போற்றும் புகழினையே கொள்வாயாக, இம்மாபெரும் பழியைக் கொள்வதனால் என்ன பயன் உனக்கு? வேண்டுமென்றால் அரசினைக் கொள் உன்மகனுக்கு. ஆனால் "என் கண், என் உயிர், எல்லா உயிர்கட்கும் நன் மகன்" கானகஞ் செல்ல வேண்டுமென்பதை மறபேயே தன்னை இரந்தார்க்கு ஈயும் என்றால் பெண்ணாகிய நீ இந்த ஒன்றை நல்குதலால் உண்டாம் பழியென்ன? என்றெல்லாம் இன்மொழிகளால் மாற்ற முயல்கின்றான். இவையெல்லாம் எதற்கு? தன் உடைமையை இழக்க மனம் ஒருப்படாத நிலையே. இது மனிதனின் இயல்பு. நிலையற்ற பொருளை இழப்பதற்கே அவன் விரும்புவதில்லை எனின் ஒரு மகனை இழக்க ஒருப்படுவானா- உயிருடன்'?

தன்தோல்வியை ஒப்புக்கொள்ளாத நிலையிலேயே, அறத்தினின்றும் நெறியினின்றும் பிறழ வேண்டியிருக்கின்றதே என்ற வெறுப்பிலேயே இவ்வரம் "ஈந்தேன், ஈந்தேன்" என் மகன் வனத்தை ஆள்வான். அவனைப் பிரிந்து வாழ்கிலாத நான் இறந்து வானுலகத்தினை யாள்வேன். ஆனால் நீயோ நின் மகனுடன் கூடி—பழிச்சொல் என்னும் பெருவெள்ளத்தைக் கரைகாணாது என்றும் நீந்திக்கொண்டேயிருப்பாய் என்றும் கதறுகின்றான் மன்னவன்.

இன்றுகாறும் ஓருயிரும் 'ஈருடலாகவும் வாழ்ந்துவிட்டு மன்னவன் இடர் எய்தும் நிலையில் சற்றேனும் இரங்காது துயிலும் கைகேயியின் செயலைக் கண்டு ஆண்கள் முன்னர் நிற்கவும் நாணினாள் என்று கூறும் நிலையில் இருள் என்னும் நங்கை ஏகினாள் என்று இன்னமொரு அழகான உவமையைப் பெய்கின்றான் கம்பன். தீவினை முற்றிய பேதையாகிய கைகேயி செய்த 'பகைத் திறத்தினில்' சினம் மிக்கு மிகச் சிவந்தனன் என்னும்படிக் கதிரவன் கீழ்த்திக்கில் தோன்றினன்.

கைகேயியின் இந்நிலைகண்டு உள்ளத்திலே அன்பு என்பதையே அறிந்திராதகணிகையரும் "கைகேயி உள்ளூறு காதல் இலள் போல்" என்று உள்ளம் அழிந்தனர் என்னும் உவமைகளால் அன்னவள் செயலின் கொடிய தன்மையையும் அவளின் இழிநிலையையும் தெற்றெனப் புலப்படுத்துகின்றான் கம்பன். இதுகாறும் கம்பன் கவித்திறனைக் கண்டோம்.

கதைவேறு கற்பனைவேறு என்று கொள்வோம். கற்பனையின் திறத்தினைப் பாராட்டுவோம், கவிதையின் நலத்தினைப் பாராட்டுவோம் கம்பன் பைந்தமிழிற்கு ஆற்றிய அரும்பணிகளைக் காண்போம்.

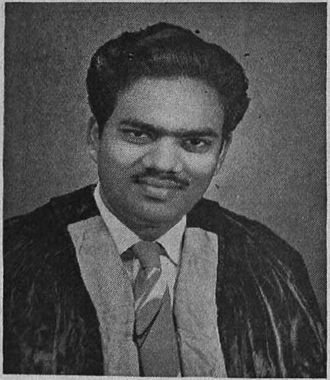
"ஆராய்ச் சிகளால் மயங்காமல்
அவைதரும் சண்டையில் தயங்காமல்
நேராய்க் கம்பனைப் படிப்பவரே
நிச்சயம் கவிரசம் குடிப்பவராம்"

அளப்பிலா அழகுநயம் வாய்ந்த கம்பன் கவிதையில் தம் மனத்தைப் பறிகொடுத்துத்தான் போலும் பாரதியும்,

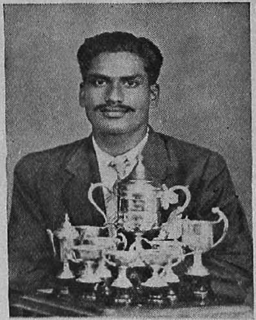
"கம்பன் என்றோர் மானிடன்
வாழ்ந்ததும்"

என்று அவன் மானிடன் தானா அன்றி மறையவன்தானா என்ற ஐயத்துடன் கூறுகின்றார்!

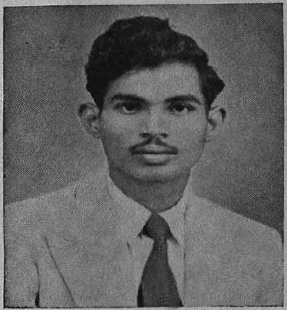
வாழ்க கம்பன்! வாழ்க அவன் பாட்டு!!



Mr T. D. Prabhakar
Student President, Executive Member,
M.C.S.C., Committee Member,
N.C.U.S. of India, Delhi



Mr S. Asirwatham II B.A.
Athletic Champion



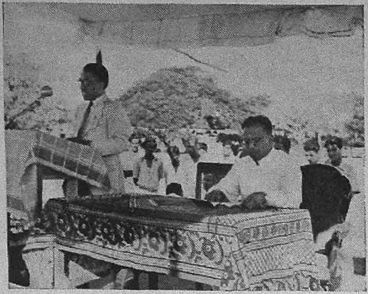
Mr M. Kuppan IV B.A.
General Secretary
Member, U.N.S.A.

C. S. M. David Packiyanathan IV B.A.
Best Shot in I Madras Bn. N.C.C.

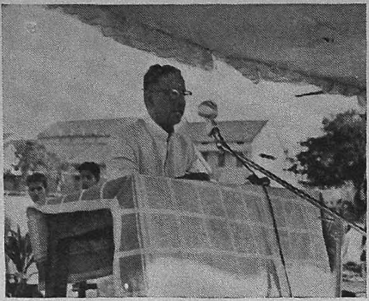
U/o T. D. Boopathy IV B.Sc.
Best Cadet of the year.

U/o S. G. Mohiaddin IV B.Sc.
Best Shot in No. 2 Circle N.C.C.

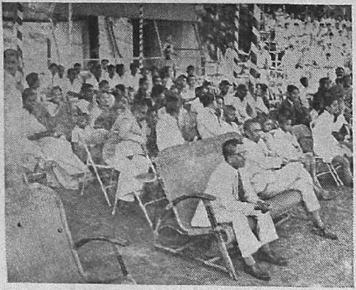
COLLEGE DAY



Principal Reading College Day Report

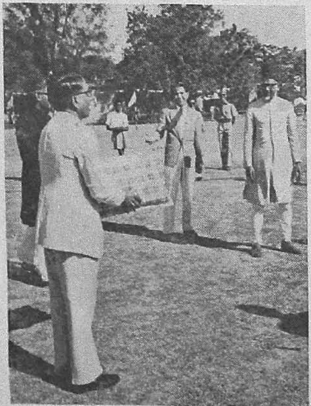


Mr Kamalakannan, Mayor, presiding over College Day

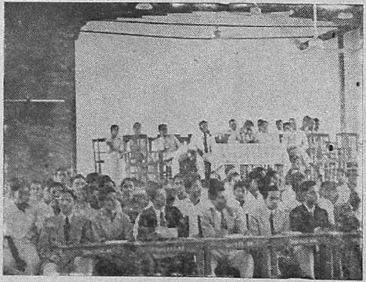


College Day Sports — in the Shamiana

Staff Tug of war — only in the play grounds please !



'Passing the baby'—event for men over forty on the Staff—the Principal won the event.



Mock Parliament

அன்பும் பண்பும்

K. ராமகிருஷ்ணன்
II B.A. (Econ)

பூங்கோதை :-

*" அன்பிற்கும் உண்டோ அடைக்கும் தாழ்
புண்கணீர் பூசல் தரும் " —ஆர்வலர்*

என்று பாஸ்கர் அடுத்த அறையில் படிப்பது என் செவியிற்பட்டது. என் கணவரின் வருகைக்காகக் காத்துக் கொண்டிருக்கும் எனக்கு அப்பொருள் பொதிந்த குறள் எந்த அளவிற்கு உண்மையானது என்பதை நினைக்கும் போது சிந்தனை எழுந்தது. கடந்தகால நினைவுகள் மனத்திரைக்கு வந்தன. என் வாழ்க்கைப் பாதையில் ஏற்பட்ட சம்பவங்கள் நினைவிற்கு வந்தன.

திருமணமாகியும் கணவருடன் இன்பமாக வாழக் கொடுத்து வைக்கவில்லை நான். அப்போது என் வாழ்வு பறிக்கப் பட்டிருந்தது. என் கணவர் வேறொருத்தியை நாடிச் சென்றிருந்தார். எனக்குச் செல்வம் இருந்தது, சுகம் இல்லை. வாழ வசதிகள் இருந்தன. வாழ்வு இல்லை. தனிமை என்னைக் கொடுமை செய்தது. எனக்குச் சொந்தமான பூவூர் கிராமப் பண்ணையை மேற்பார்வையிட்டு வந்தேன். சிறந்த நோக்கமொன்றும் இல்லாமல் உள்ளக் குமுறலுடன் வாழ்ந்து வந்தேன். வாழவேண்டும் என்ற நியதிக்காக—என்றாவது ஒரு நாள் என் கணவர் மனந்திருந்தி என்னை வந்தடைந்து புதுவாழ்வு நல்குவார் என்ற தன்நம்பிக்கைக் காரணமாக.

ஒரு நாள் வாழ வசதியற்றதொரு ஏந்திழையாளும், அவளது கணவரும் பண்ணையில் வேலை கேட்க என்னை நாடி வந்தனர். இருவரும் நற்குடி மக்கள் போல் தோன்றினர். அவர்களைக் கண்டவுடன் எனக்கு இரக்கம் பிறந்தது. அவளையழைத்து பெயர் வினவினேன். 'லக்ஷ்மி' என்ன தன் உருவுக்கேற்ற பெயரை நவின்றாள். சிறிதுகாலப் பேச்சுக்குப் பின்னர் அவர்களுக்கு வேலையளிப்பதாக உறுதியளித்து அவர்களை என் வீட்டின் ஒரு பாகத்தில் தங்கி இருக்குமாறு வேண்டினேன். அவர்களும் சம்மதித்தனர். அவர்களது வாழ்க்கை எவ்விதத் தடையுமின்றி சிறப்புற அவ்வப்போது நான் உதவி வந்தேன். என் வீட்டிலேயே குடும்பம் நடத்த முற்பட்டனர். என்னையுமறியாமல் லக்ஷ்மிபால் அன்பு செலுத்தினேன். சங்கர்—லக்ஷ்மியின் கணவர்—என் பண்ணையில் பணிபுரிய வாரம்பித்தார்.

சில திங்கள் கழிந்திருக்கும். லக்ஷ்மி தன்னையே ஒத்ததொரு ஆண் மகவை ஈன்றாள். பெற்றவள் லக்ஷ்மி ஆயினும் குழந்தையை வளர்க்கும் பொறுப்பை நானே முன்வந்து ஏற்றுக்கொண்டேன். குழந்தைக்குப் 'பாஸ்கர்' என பெயரிட்டேன். அவனை நீராட்டி, பாலூட்டி, ஆடை அணிவித்து, தொட்டிலிட்டு, சீராட்டி வளர்ப்பதில் ஓர் இன்பம் கண்டேன். எந்நேரமும் அவனை வைத்துக் கொண்டு கொஞ்சுவதில் என்னையும் மறந்தேன். அவனது மழலை மொழி

என்னை மயக்கியது. நாளடைவில் பாஸ்கருக்கு என்னிடம் ஈடுபாடு அதிகரித்தது. 'மம்மா' என்று அவன் என்னை அழைப்பான். 'மம்மா', 'மம்மா' என அழைத்தவாறு தன் தாயையும் மறந்து என்னுடன் இருக்கத் தலைப்பட்டான். நான் இல்லாத நேரங்களில் பாஸ்கர் மிகவும் வருந்துவதாக லக்ஷ்மியே என்னிடம் கூறுவாள். எனக்கும் பாஸ்கருக்குமிடையே ஒரு தாய்க்கும் சேய்க்குமிடையே நிலவும் உறவு இருந்தது. வாழ்க்கையில் தோல்வியுற்ற எனக்கு பாஸ்கரால் ஓர் அளவு மனவமைதி கிடைத்தது.

ஆறு ஆண்டுகள் கழிந்தன. இவ்வாறு ஓர் இன்பமான குடும்பமும் அதனுடன் ஒட்டிவாழும் ஓர் உயிரும் இன்பமாயிருத்தல் விதிக்கு பொருக்கவில்லைபோலும். "மார்புவலி" என்று படுத்த லக்ஷ்மி மூன்றும்நாளே எங்களை விட்டகன்றாள். மனதிற்குகந்த மனைவியைப் பிரிந்தமையால் சங்கர் பித்துப்பிடித்தவர்போல் அலைந்தார். வீட்டிலிருக்கும் நேரத்தில் தன் மனைவியின் புகைப்படத்தை வைத்துக்கொண்டு கண்ணீர் வடிப்பார். பண்ணை வேலையையும் சரிவர செய்வதில்லை, உலகத்தையே வெறுக்கலுற்றார். குழந்தை பாஸ்கரைத் தாயின் பிரிவு அவ்வளவாக வருத்தவில்லை. எதிர்பாராத விதமாக சங்கருக்கும் பண்ணையாட்களில் ஒருவனாகிய ராஜசேகரனுக்குமிடையே சிறிய பூசல் ஒன்று வந்துற்றது. நாளடைவில் அது ஒரு பெரிய கலகமாக மாறியது. ஒருநாள் சங்கர் இரத்தக் கறை படிந்த உடைகளுடன் தள்ளாடிக் கொண்டு வீடு திரும்பினார். என்னைப் பயம் கவ்விக்கொண்டது. பண்ணையாட்களை அழைத்து சங்கரிடம் மரியாதையுடன் நடந்துகொள்ள வேண்டுமென்றும் தேவையற்ற சச்சரவுகளில் ஈடுபடக் கூடாதென்றும் எச்சரித்தனுப்பினேன்.

அதன் விளைவு என் கற்பிற்கு மாசினைக் கற்பித்தது உலகம். அதைக் கேட்டவுடன் அலறித் துடித்தேன். பச்சிளம் பாலகன் பால் நான் அன்பு செலுத்தியமைக்கு சமூகம் களங்கம் கற்பித்ததை நினைக்குந்தோறும் அவதியுற்றேன். என்னையும் சங்கரையும் பிணைத்துச் சமூகத்தினர் பேசலாயினர். என்ன சமூகம் இது! அன்பு செலுத்தினேன் ஆயினும் பண்பை இழக்க வில்லையே? அன்புடன் வாழ்வது மனிதத் தன்மையாக அமைந்தால், பண்புடன் வாழ்வது அவருக்குக் கடமையாக அமைகிறது. அன்பும் பண்பும் மனித குலத்திற்கு அவசியம். இத்தகைய நிலையில், என் உள்ளம் வேதனையால் வாடும்போது, கலகத்தினர் நாங்கள் வசிக்கும் வீட்டிற்குத் தீவைக்க முற்பட்டனர். அதை முன்னமே நான் அறிந்தேன். யாது செய்வது என்று எண்ணலாயினேன். என் எண்ணச்சுழல் ஒரு முடிவையும் அளித்தது.

மறுநாள் என் பெயரிலிருந்த செல்வத்தில் ஒரு பாகத்தைப் பாஸ்கருக்கு அன்பு காணிக்கையாகவும், மற்றதை என் கணவர் பெயருக்கும் மாற்றி என்பால் அன்புகொண்டுள்ள வழக்கறிஞரிடம் கொடுத்துவிட்டேன். அவர் என்பால் மிகவும் பரிதாபப் பட்டார். என்னசெய்வது, நீதியற்ற சமூகத்தை எதிர்க்குமளவிற்கு என்னிடம் துணிவு பிறக்கவில்லையே! நான் முடிவு செய்தவாறு அவ்வூரைவிட்டு அகல முற்பட்டேன் ஆயினும் அதைச் செயலாற்றுகையில் துன்பம் கண்டேன். பாஸ்கரை விட்டுப் பிரிய ஏனோ என் உள்ளம் இடந்தர மறுத்தது. அவனைக் கடைசி

முறையாக மார்புற அணைத்து முத்த மொன்று பொறித்தேன். கண்களில் நீர் மல்கியது. 'மம்மா ஏன் அழுவறே' என தன் குமுத வாய் திறந்து அமுதமாக மொழிந்தான். 'இல்லையடா கண்ணே' என என் உள்ளத்திற்கு மாறாக அவனை விட்டுப் பிரிந்து நகர பஸ் நிலையத்திற்கு ஏகினேன். பஸ்ஸும் வந்தது. ஏறி அமர்ந்தேன்.

சிறிது நேரத்திற்கெல்லாம் பாஸ்கர் பஸ்ஸை நோக்கி ஓடிவருவதை யறிந் தேன். அவனுக்கு எவ்வாறோ செய்தி எட்டியிருக்கிறது. எனக்கு நிலை கொள்ளவில்லை. 'மம்மா', 'மம்மா' என பாஸ்கர் அழைத்தான். மனதைக் கல் லாக்கிக்கொண்டு அமர்ந்திருந்தேன். பிறகு என் அருகிலேயே வந்து அழைத் தான். நான் உறுதியைத் தளரவிட வில்லை. 'மம்மா, என்னை விட்டுப் போறியா? போ, நீ வேண்டாம்' என்ற வாறு அவன் பஸ்ஸை விட்டிறங்கினான். என் கல்மனம் கரைந்தது. கண்ணீ ருடன் திரும்பிச் செல்லும் பாஸ்கரை அழைத்தேன். பாதையில் அடுத்த ஓரத் திற்குச் சென்றிருந்த பாஸ்கர் நான் அழைத்ததும் கடிதில் என்னை நோக்கி ஓடிவந்தான். வீதிவழியே வந்துகொண் டிருந்த லாரி அவனை மோதித் தள்ளியது. ஆ! என்றலறினேன். நினைவிழந்தேன்.

நான் விழித்து நோக்கியபோது பாஸ் கர் பலத்த கட்டுகளுடன் கட்டிலில் வீற் றிருந்தான். அவன் நினைவு தவறியிருந் தது. 'மம்மா, என்னை விட்டுப்போறியா? போ நீ வேண்டாம்' என பிதற்றிக் கொண்டிருந்தான். நடந்ததை வினவி னேன். பாஸ்கர் பிழைப்பது அரிது என அருகிலிருந்த சங்கர் கண்ணீருடன் பதிலிறுத்தார். என் துன்பம் மிகுந்தது. மேற்கொண்டு பிறிதொரு செயலாற்ற இயலாத நிலையில் ஆண்டவனை வேண்டி னேன். "ஏ! தெய்வமே அளவற்ற துன்பங்களுக்கு ஆளாக்கினாய், தாங்கிக் கொண்டேன். இதை என்னால் தாங்க இயலாது. நினைவிழந்த நிலையிலும் 'மம்மா', 'மம்மா' என அலறுவதைப் பார். அவனை என்னிடமிருந்து பிரித்து விடாதே! என் வாழ்வைப் பறிக்காதே" என உணர்ச்சிவயப்பட்டு மொழிந் தேன். பாஸ்கர் அருகில் சென்று 'பாசு', 'பாசு' என அலறினேன். 'உன் அன் பின் ஆழத்தை அறியாத பாவியடா' என கதறினேன். மருத்துவர் வந்தார். பரிசோதித்த பின்னர் ஊசி போட்டார். அவர் முகம் மலர்ச்சியுற்றது. அனலின் மேல் நிற்பதுபோலிருந்தது எனக்கு. சிறிது நேரத்திற்கெல்லாம் பாஸ்கர் நினைவிற்கு வந்தவனாய் 'மம்மா' என் றான். வாழ்நாளில் காணாத இன்பம் கண்டேன். அவனை அணைத்துக் கொண் டேன் கண்களில் நீர் மல்கியது. என் வாழ்வு ஒளிபெற்றது.

நெடுநாட்களுக்குப் பின்னர் தன் தவற்றையுணர்ந்து என் கணவர் என்னை வந்தடைந்தார். நல்வாழ்வு நல்கினார். நகரம் ஏகினோம். சங்கர் 'நீங்களில்லா விடில் பாஸ்கர் உயிர் வாழான்' எனக் கூறி கண்காணா இடம் சென்றுவிட்டார். அவரது நிலை என்னைமிகவும் வருத்தியது.

'எந்தக் கோட்டையைப் பிடிக்கிற தாக உத்தேசம்' என குரல் ஒலித்தது. என் கணவர் நின்றுகொண்டிருந்தார். 'அதெல்லாம் ஒன்றுமில்லை' யென கூறிய பின்னர் அவருக்குப் பணிவிடை செய்ய முற்பட்டேன். திருவள்ளுவர் உண்மையிலேயே ஒரு தத்துவ ஞானி யல்லவா? இப்போது கூறுங்கள் நண்பர்களே!

அன்றும் — இன்றும்

மோ. விக்டர் ஜான் செல்வராஜ்

வேங்கையின் பாய்ச்சல், சிங்கத்தின் கம்பீரம், சிறுத்தையின் சீற்றம், யானையின் பீடு நடை, துள்ளியோடும் புள்ளிமானின் அழகுக் காட்சி, வெள்ளி நிலவினிலே ஆனந்தப் பள்ளுபாடும் புள்ளினங்கள், தோகை விரித்தாடும் மயிலினங்கள் அன்று! இவைமாறி, நரியின் வஞ்சகம், ஓநாயின் கூச்சல், ஆந்தையின் அலரல் கீதம் இவை இன்று! தென்றல் தெம்மாங்கு பாடியது. புயலின் வேகம் புழுதியை நிரப்பி விட்டது. அதன் மறைவினிலே பல மாறுதல்கள். மாளிகை மண்மேடானது. மக்கள் மாக்களாக மாறினார்கள். அறம் மறைந்தது. அன்பு அழிந்தது. பண்பு ஒழிந்தது. பாசம் அறுபட்டது. ஊக்கம் கொள்வது ஒழிந்து எதிர் காலத்தைக் குறித்து ஏக்கம் கொள்ள வேண்டிய நிலைதான் நின்றது. மேலை நாட்டான் குகையில் வசித்த நேரத்திலே கலம் செலுத்தி பெருமை பெற்று, கடாரத்தையும், ஈழத்தையும் வென்று வாகை கொண்டு, இமயம் வென்று, இறுமாந்திருந்த கனகவிசயரைக் கல் சுமக்கச் செய்து, தென்னகம் போந்து கற்புடைமகளாம் கண்ணகிக்குச் சிலை வடித்துச் செம்மாந்து வாழ்ந்தான் நந்தம் செந்தமிழன் அன்று! மறம் மடிந்து, மாண்புக் கோயில் இடிந்து விட்டது இன்று! நிமிர்ந்து நடந்தவன் தலை தாழ்ந்து விட்டது. வாள் பிடித்தவன், மாற்றான் தாள் பணிந்து விட்டான் இன்று.

தமிழகத்தின் ஓரங்களில் கலங்கள் வந்து நிற்குமாம். பொன்னைக் கொடுத்து மிளகைக் கொண்டு செல்வராம். உலக அழகிகள் அணிந்த அழகு முத்துக்கள் நம் அருமை தமிழக முத்துக்களாம். இன்றுந்தான் கலம் ஏறிச் செல்லுகின்றனர். வாணிபத்துறைக்காக வல்ல. இங்கே வாழ வழியற்று, பஞ்சைகளாக, மாற்றானை மண்டியிட்டு மடிபிச்சை கேட்கத்தான் செல்லுகின்றனர். வந்தோரை வரவேற்று, கஞ்சிக்கும் கதியற்றோர்க்குத் தஞ்சமளித்து, கூழின்றி வந்தவர்க்கு கூடகோபுரங்களளித்த தமிழ் மக்கள் இன்று அல்லற்பட்டு அவதியுறுகின்றார்கள்!

படிக்கப் படிக்கத்தெவிட்டாததேன் மொழியும் தண்டமிழ்க் காவியமாம் திருக்குறளும்; அழியாத அழகு பொற்குவியலாம் சிலப்பதிகாரமும், மணிமேகலையும்; வளையாபதியும்; மக்கள் நன்னெறியில் வாழ ஒரு செந்நெறியை வகுத்து வழங்கும் கருத்துக் கன்னித் தமிழன்னையின் கனவை நனவாக்கி வாழ்ந்தது தமிழகம் அன்று!

கார்மேகத்தால் மறைக்கப்பட்டு ஒளி குன்றி விளங்கும் வெண்மதியாகி; குமுதமும், குவளையும் நிறைந்த தடாகம் தான் தோன்றி யானையால் தாறுமாறாகச் சிதைவுற்று சீரழிவதைப் போன்று பிறமொழிக் கலப்பால் பின்னப்பட்டு, காண தமிழ் களங்க முண்டது இன்று!!

நீல நிற வானின் எழிலைக் கெடுக்கும் மேகம் போல, பன்னீரன்ன நன்னீரில் பாசிப் படர்ந்ததைப் போல, முக்கனிக் குலுங்கும் தோட்டத்து ஓங்கி வளர்ந்த எட்டி மரம்போல, காலத்துக்கும் கருத்துக்கும் ஒவ்வாத ஒரு சில பிற மொழி இன்பத் தமிழன் எழிலைக் குலைத்து விட்டது.

''அன்பும் அறனும் உடைத்தாயின்
இல்வாழ்க்கை
பண்பும் பயனும் அது''

என்ற பொய்யாமொழிக் கொப்ப அன்பும் அறனும் அணிகலன்களாகப் பூண்டு, நற்பண்பின் திலகங்களாகத் திகழ்ந்தனரே பெண்கள். வளை அணிந்த கரம் வாளேந்தும் வன்மைப் பெற்றிருந்தது. தந்தையின் தலை வீழ்ந்தது கண்டு அஞ்சாது, தன் கணவன் மாண்டது கண்டு மருளாது, சின்னஞ்சிறு பாலகனைத் தட்டியெழுப்பி, மாற்றானை 'மண்ணைக் கவ்வச் செய்யடா மகனே' என்று வாள் கொடுத்த வீரத்தாய் வாழ்ந்தது அன்று! கட்டிய கணவனுடன் மதுரைச் சென்று, ஆங்கு பொற்கொல்லனின் சூழ்ச்சியால் கொல்லப்பட்ட கணவனுக்காக, பாராளும் வேந்தனிடம் சென்று, குற்றம் புரிந்தது கொற்றவனே என்ற உண்மையை உணரச் செய்து, கணவனுடன் உயிர் விட்ட கண்ணகியும், அன்பே தன் பண்பாகி, அறமே குணமாகி, மக்கள் தொண்டே தன் நலமாகி, பல்லுயிரையும் தம்முயிர் போல் போற்றி, புத்தனின் வழிநின்ற மணிமேகலையும், அழியா காவியம் பல தீட்டி, மக்கள் அருள் நெறியில் வாழ வழி செய்த புலவர் பெருந்தகை ஒளவையார், நச்சினார்க்கினியார், காக்கைப் பாடினியார், பொன்முடியார் போன்றோர் வாழ்ந்து சிறந்தது அன்று! பெண் உரிமைப் பறிக்கப்பட்டு, அடுப்பூதும் பெண்களுக்குப் படிப்பெதற்கு என்ற இழிந்த எண்ணம் தோன்றி, உலகிற்கும் அவர்களுக்குமிடையே திரையிடப்பட்டு விட்டது இன்று!

தனக்குத் தகுந்த ஆடவரைத் தாங்கள்தேர்ந்தெடுக்கும் நிலைமாறி, பெற்றோர்விருப்பத் திற்கிணங்க திருமணம் நடைபெற்றது. குடும்பங்களில் பூசல் ஏற்பட்டது. வாழ்க்கைத் தோணி, வரதட்சிணை அலைகள் மத்தியில், பணம் படைத்த சுறுமீன்களின் சூழ்ச்சிகளிடையில், தகுதிக் குறித்து தர்க்கமிடும் திமிங்கலங்களின் மத்தியில் செலுத்த வேண்டிய நிலை ஏற்பட்டது. நாட்டுக்கு நலம் கொடுக்கும் நல்ல இளங்காளையர். அவர்கள் வாழ்வு மலர்வதைக் கண்டு மகிழ்வுறும் மாதாக்கள், பெற்ற பிள்ளையை விற்று வாழும் நிலை ஏற்பட்டு விட்டது! அந்தோ பரிதாபம்!!

அசைந்தாடும் முல்லைக்குத் தேர் ஈந்த பாரியும், தோகை விரித்தாடும் மயிலுக்குப் போர்வை கொடுத்த பேகனும், பசியால் துடித்த புலவருக்குத் தலை கொடுக்க முன்வந்த குமணனும், வெற்றி கொட்டும் முரசுவைக்கும் பஞ்சணைமீது படுத்துறங்கிய புலவருக்கு கவரி வீசிய பெருஞ்சேரல் இரும்பொறையும், பசியால் களைத்துவந்த புலவருக்கு அரசன் என்றும் எண்ணாது, வேடன்போல நெய்யொழுகும் புலால் ஈந்த ஆய் அண்டிரனும், நெடுங்காலம் பயன் தந்து வாழ்விக்கும் நெல்லிக்கனியின் உண்மையறிந்து தான் வாழ எண்ணாது தமிழ் வாழ-புலவர் வாழ தந்து உதவிய அதியமானும், நீதிக்கும் நேர்மைக்கும் அடிபணிந்து அறநெறியால் வாழ்ந்தனர் அன்று!

ஆனால்...... ......

இன்று தான் வாழ்ந்தால் போதும் என்ற குறுகிய எண்ணமும், அயலான் அல்லல் அடைவதைக்கண்டு ஆனந்தப் படும் அரக்கர்களும், சூதுமதிக்கொண்ட சுயநலக்காரர்களும், சூழ்ச்சிக்காரர் களின் வஞ்சக வலையும் பெருகி, மக்கள் மனதைக் கெடுத்து வருகிறது,

இந்நிலையில், நம் கடமையென்ன? முன்னோர் பெருமையைப் பேசுவதா? கன்னித் தமிழ் வளர்த்த காவலர்களைப் புகழ்வதா? மேடைகளில் மாண்புடை தமிழனின் மறத்தைப் பற்றி பொழிவதா? அல்ல! அல்ல!! அந்நாள் நிலைகண்டு இந்நாள் நிலைமையையும் எண்ணிப்பார்! திருக்குறளைத் திருப்பிப்பார். அங்கே பொதிந்து கிடக்கும் தமிழர் திறனைக் காண். புறநானூற்றைப் புரட்டிப்பார்! அங்கே பொதிந்து கிடக்கும் தமிழர் தம் மறத்தைப் பார். அகநானூற்றை அலசிப் பார். ஆண்டு அமிழ்ந்துறையும் தமிழ் மகனின் வாழ்வைப் பார்! சிலப் பதிகாரத்தைப் பற்றி சிந்தித்துப் பார். அங்கே சிதறிக் கிடக்கும் தமிழர் தம் அறத்தைப் பார்! அரியாசனத்து அழகுற அமர்ந்து ஆட்சி நடாத்திய தமிழனையின் நிலையை ஒருகணம் உன்னிப்பார்! இன்று சிறப்பற்று சீரழிந்து செந்நீர் வடிக்கும் செந்தமிழ்த் தாயின் நிலையைச் சிந்தித்துப் பார்! இந்நிலை மாற என்ன செய்யவேண்டும்?

**"எண்ணித் துணிக கருமம் துணிந்தபின்
எண்ணுவ மென்பதிழுக்கு"**

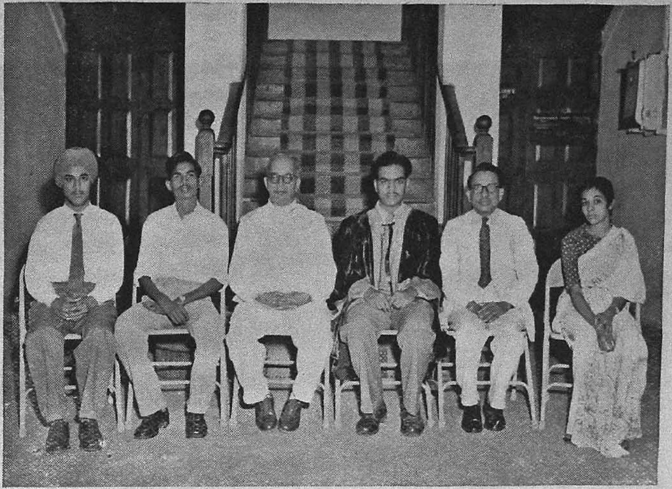
என்ற வள்ளுவம் வழங்கும் வகையினைக் கொள்கையாக்கு. வான் புகழ் வள்ளுவனும், இளங்கோவும், சீத்தலைச் சாத்தனும், கன்னித் தமிழ் வளர்த்த கபிலரும், பாணரும், செந்நெறி பிறழாது செங்கோலோச்சிய செங்குட்டுவனும், செழியனும், இராசராசனும், நம்மைக் கண்டு சிரிக்கிறார்கள்! ஆனந்த சிரிப்பல்ல! வேதனைச் சிமிழ் வெடித்து சிதறும் வெற்றுச் சிரிப்பு!! சீரோடு வாழ்ந்த அன்னை வீழ்ந்துவிட்டாளே. என் னருமை நாட்டவரே உறங்கிக் கொண்டா இருக்கிறீர்கள்? எழுந்திருங்கள் உங்கள் உடலில் இருக்கும் சோம்பலை முறித்துக் கொள்ளுங்கள். கடமையைக் கைக் கொள்ளுங்கள்.

அன்புத் தமிழா! இன்னுமா உறக்கம். எழுந்திரு! சேரனின் வீரமும், பாண்டிய பரம்பரையின் பண்பும், சோழனின், குலமும் நம் முன்னே நின்று உணர்வூட்டுகிறது. மங்கிக் கிடக்கும் நாட்டில் மதி ஒளி விழச்செய். வாடி வதங்கி, வழி பார்க்கும் தமிழர் தம் வாழ்வை மலரச் செய். தமிழர் தம் புகழைத் தரணியெங்கும் பரப்பு.

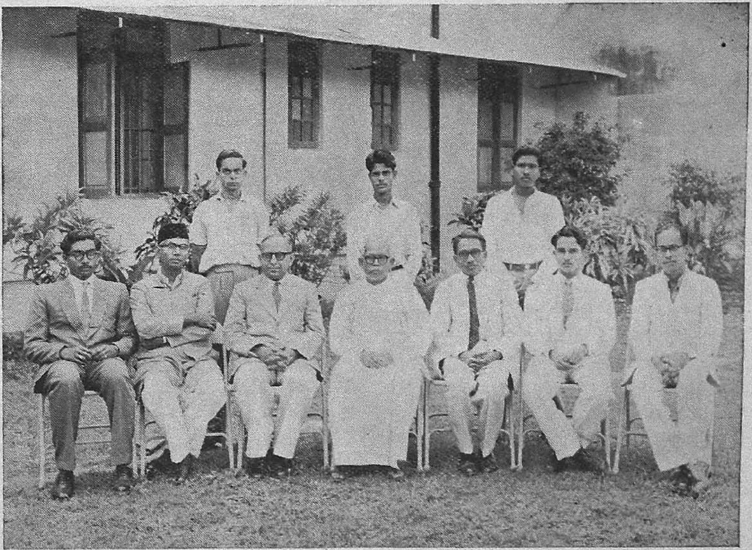
சரித்திரத்தில் இடம் பெற்ற மொழி, மாற்றார் போற்றும் மொழி, பச்சை பசும் பாலகனுக்கு வீரமூட்டிய மொழி, இலக்கியத்திலே இன்பமூட்டும் மொழி, கன்னலின் சாற்றைவிட, மதுரத்தின் இனிமையைவிட கன்னியரின் கொஞ்சு மொழியைவிட விஞ்சிய இன்பமொழி, மாற்றாருக்குத் தஞ்சமடையாத வீரமொழி, அதைப் போற்றி, அதன் பெருமையை, உணரச் செய்.

அதோ போர் முரசு கொட்டுகிறது. வெற்றி மாலை புனைந்து புறப்படு. வெற்றியோடு திரும்பு. இன்றேல் தாய் நாட்டுக்காக, தாய்மொழிக்காக, மாண்டோம் என்ற புகழ்மொழியோடு இயற்கையைத் தஞ்சமடை! அஞ்சி வாழ்ந்தால் மாற்றார் மிஞ்சி விடுவர் பறப்படு!

இந்நிலை மாறி, தமிழர் தம் வாழ்வில் நன்னிலையடையும் நிலை ஏற்பட்டு, "பாரக மடங்களும் பசிப்பிணியறுக" – என்ற பரந்த மனப்பான்மை வளர்ந்து "என் கடன் பணி செய்து கிடப்பதே" - என்ற அன்பு நிலை மலரும் நாள் எந்நாளோ அந்நாளே தமிழர் தம் வாழ்வின் பொன்னாள்! — அந்நாள் எந்நாளோ?!



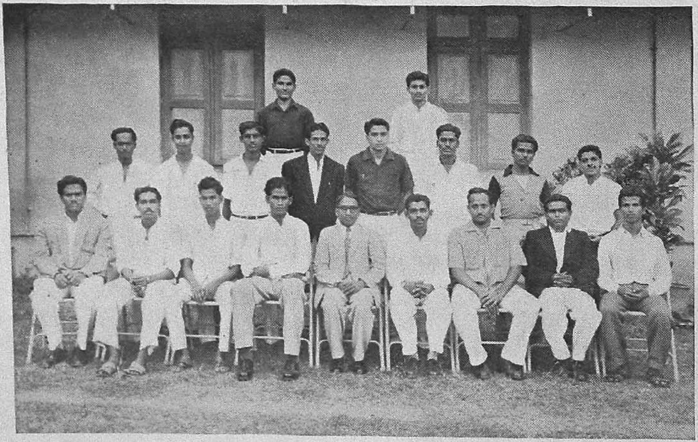
Office bearers of the Union with Dr U. Krishna Rao who inaugurated the Union.



Office bearers of the Seva Samaj with the Hon'ble Mr M. Bakthavatsalam who inaugurated the Samaj.

ATHLETIC ASSOCIATION

Our Foot-ball Team — Winners



Captains and Vice-Captains

ఆధునిక కవిత

పాళ్య రామచంద్రయ్య, 4, బి.ఏ.

కాలము పరిణామశీలము. అందుచే సాహిత్యముగూడ అట్టిదేయగుచున్నది. కడచిన ముప్పదినలుబదేండ్లలోఁ దెలుఁగు సాహిత్యమున నెన్నియో భిన్న రచనా ప్రక్రియలు వచ్చినవి. తెలుఁగు కవితా రచనలో భావకవిత్వము, అధివాస్తవిక కవిత్వము, ఆశావాద కవిత్వము మొదలగు రచనా పద్ధతులు వెలిసినవి. వీనిలో భావకవిత్వము దేశమున దాదాపు ముప్పదేండ్లుగా నుద్యమ రూపమున నిలచియుండుటచే నాధునికకవితయనగా భావకవిత యనుకొనుట పరిపాటియైనది. తక్కిన కవితోద్యమములు వరుస క్రమమున వచ్చినవి.

ప్రాచీనాధునాతన కవిత్వములకు భిన్నత్వమెక్కువ రచనాకాలమునుబట్టి వచ్చినది కాదు. కావ్యమునకు వస్తువును గ్రహించుటలోనే భేదమున్నది. ప్రాచీన ప్రబంధములందువలె కృతిపతి వంశవర్ణనాదికము షష్ఠ్యంతములుగాని పాండితీస్ఫోరకమాత్రపరమైన జటిల సమాస బంధుర రచనముగాని యాధునిక కావ్యములందుండవు. పూర్వకావ్యములందువలెఁ గొందఱుపాత్రల జీవితేతివృత్తమునభివర్ణించు కథ యనునదేదియు నాధునికకవితలోనుండదు; దీనికంత విస్తృతియు లేదు.

ప్రాచీన కవితను పరాశ్రయకవిత (objective poetry) యనియు, ఆధునికకవిత నాత్మాశ్రయకవిత (subjective poetry) యనియు నాధునికవిమర్శకులు వ్యవహరింతురు. కవి తనకంటె భిన్నులగు నితరుల కథను వ్రాయుటచేఁ బూర్వకవితను పరాశ్రయమనిరి. ఆధునికులు తమ యనుభవములనో మనోభావములనో వర్ణించుటచే నాధునికకవిత నాత్మాశ్రయమనిరి. ఈ యాత్మాశ్రయకవిత తెలుఁగునకెట్లు వచ్చినది? దాని పూర్వ చరిత్రమేమి? దాని స్వరూప స్వభావము లెట్టివి?

స్వాతంత్ర్య సమరకాలమున దేశమున రాజకీయ చైతన్యముతోఁబాటు కళాచైతన్యము భాషాభిమానము నుబికి వచ్చినవి. రాజభాషగా వచ్చిన ఇంగ్లీషువల్ల రాజకీయ చైతన్యము ఇంగ్లీషు చదువుకొన్నవారిలో నెల్లపెరిగినది. అట్లే ఇంగ్లీషు సాహిత్యమునందలి Romanticism అను నొక ప్రస్థానము మన సాహిత్యమునకును వచ్చినది.

Romance అను శబ్దము దూదిపింజవంటిది. Professor Lovejoy అను నతఁడామాటకు ఛాయాభేదములతో నూటికిఁబైగా నర్థములు చూపినాఁడు. కాఁగా నా మాటకు నిర్దిష్టమగు నర్థమునకై వెదకుట కంటెనా ప్రస్థానముయొక్క సమాజ చరిత్రమెట్టిదో గమనించుటమంచిది.

ఫ్రాన్సు దేశమున Voltair, Rousseau అను మేధావులు ఫ్రెంచి విప్లవమునకుముందు వ్రాసిన వ్రాతలచే యూరపునందేమి ఇంగ్లండునందేమి వ్యక్తిస్వాతంత్ర్య భావము ప్రబలినది. ఇంగ్లండులో Lord Baconతో తర్కశాస్త్రవిజ్ఞానము పునరుజ్జీవనమునందినది. తరువాత John Stuart Mill, Locke, Berkely మొదలగువారి రచనలచే రాజకీయచైతన్యమెంతగనో ఎదిగినది. విజ్ఞాన శాస్త్రాభివృద్ధియైనది. పారిశ్రామిక విప్లవము వచ్చినది. తరువాత రెండు శతాబ్దములు Age of Reason అని పిలువబడినవి. విజ్ఞాన శాస్త్రమున కందనిదెల్ల సత్యదూరమనియు, 'మూఢనమ్మక'మనియు ననుకొనెడివారు. పారిశ్రామిక విప్లవము వచ్చుటచే పట్టణములు పెరిగి కృత్రిమమగు నాగరికత యేర్పడినది. విజ్ఞాన శాస్త్రమొక్కటే విశ్వసనీయమను గాఢమగునమ్మకమున సంఘమున నెన్నియో కాదనరాని సంప్రదాయము లేర్పడినవి. మొత్తముమీద జీవితమే కృత్రిమమైనది.

ఇట్టి పరిస్థితులకు ప్రతిక్రియగా వచ్చినదే Romanticism. ఆంగ్లమున Romantic poets అనబడువారిలో Wordsworth, Byron, Keats, Shelley మొదలగువారు ప్రముఖులు.

ప్రతి వానియందును ఎంతయో భావప్రపంచమున్నది. అట్టి భావప్రపంచమును Wordsworth తన బాల్యమును గూర్చివ్రాసిన *Prelude* అను కావ్యమున వర్ణించినాడు. రెండవది, కృత్రిమ నాగరికతను వీడి ప్రకృతియొడిలో హాయిగా స్వేచ్ఛగానుండవలసినదని యుద్బోధించినాడు. ప్రకృతిని నైతికాధ్యాత్మికోన్నతి కుపస్కారకమైన యొక్క నిర్మలశక్తిగా నాతడారాధించినాడు. *Michael* అను కావ్యమున నొక మామూలు గొల్లవానికథనుదాత్తముగ రచించినాడు. *She was A Phantom of*

Delight అను ఖండికలో స్త్రీని రమణీయమూర్తిగనే గాక సహధర్మచారిణిగ శాంతిదాయినిగ అహితమునునివారించి నడిపించు వ్యక్తిగ నభివర్ణించినాడు. Keats కవితలో వైషయికత లేదా ఇంద్రియారామత (Sensuousness) మెండు. కాని అది సృష్టిలోని పదార్థముల తేజస్స్వరూపమునందుకొనుసాధనలో సాధనముగ మాత్రమే యాతనిచేనారాధింపబడినది. Shelley రచనలలో విస్పష్టభావములు గాక చిత్రములగు భావచ్ఛాయలలో విహరించుట కాన్పించును. తెలుగునగూడ నీ చెప్పిన లక్షణములే భావకవితలో గాన్పించును. ఇవి గాక—తమ తమ జాతి, దేశముల పూర్వౌన్నత్యమును దలపోసి మురిసిపోవుట మరొక లక్షణము. మధ్యయుగము (Middle Ages) నాటి పాశ్చాత్యనాగరకతను వారట్లు కీర్తించు కొనిరి.

ఇంకం దెలుగున గూడ నిట్లే జరిగినది. స్వాతంత్ర్యముకొఱకుం బోరాడు నాదినములలో మన పూర్వౌన్నత్యమును స్మరింపకుందుమా ? తెలుగుల సామ్రాజ్యము, వైభవము కొడాలి సుబ్బారావుగారి 'హంపీక్షేత్రము', విశ్వనాథ సత్యనారాయణ గారి 'ఆంధ్ర ప్రశస్తి' మొదలగువానిలో నావిష్కరింపబడంగా తుమ్మల సీతారామమూర్తి చౌదరి గారి 'రాష్ట్రగానము' ఆవేశపూరితమైన సమకాలీన రాజకీయ విషయములతో నిండినది. ఎన్నియో ప్రబోధ కావ్యములు వచ్చినవి.

భావ కవిత్వమనగనే మనకు రెండువిషయములు చట్టున స్ఫురించును.

మొదటిది ప్రేయసి. రెండవది దుఃఖము. అథవా నైరాశ్యము. భావకవులు శృంగార ఖండికలను (అందునను విప్రలంభశృంగారముతో) వ్రాసినది వాస్తవమే. ప్రేయసిని గురించి వ్రాయనిదే భావకవి కాలేడన్నంత ప్రబలలక్షణమిది. కాని ప్రాచీన కావ్యములందలి శృంగారమునకు నీ కవుల విప్రలంభ శృంగారమునకు భేదమున్నది. ప్రాచీన ప్రబంధములందలి శృంగారము నిజముగ లౌకికమైన, రతిభావసమన్వితమైన శృంగారము. భావకవుల విషయమున నీ శృంగారమట్టిదికాదు.

ఏదో 'అందని ఆదర్శాన్ని' ఈ కవులు 'ప్రేయసి'గా నారాధించినారు. ఆ 'అందని ఆదర్శము' భారత స్వాతంత్ర్యమే కావచ్చును, ఆధ్యాత్మికోన్నతి కావచ్చును; మరేదైన కావచ్చును. కాని ఆ ప్రేయసి 'అందని ఆదర్శమునకు ప్రతీక (symbol) అని మాత్రము మరువరాదు.

తరువాతిది నైరాశ్యము. ఈ నైరాశ్యము ఆ దినములలో దేశము నలుమూలలనిండియుండిన రాజకీయ సాంఘిక ఆర్థిక సంబంధి. స్వాతంత్ర్యము రాలేదు. సంఘ సంస్కరణలెన్నో జరుగవలసియుండినది. దేశమున నార్థికమాంద్యము వచ్చినది. అందుచే నైరాశ్యము నాటి సమాజాత్మలో నొక భాగము. అదిగూడ సహజముగం దెలుగు కవిత్వమున ప్రతిబింబించినది.

భావకవిత్వము నే—హంపీ క్షేత్రము ఆంధ్రప్రశస్తి వంటి కావ్యములంజూచి దేవులపల్లి కృష్ణశాస్త్రిగారు—కాల్పనికోద్యమమని వ్యవహరించిరి. ఈ కాల్పనికోద్యమము ముప్పదేండ్లు సాగిన పిదప నిప్పుడు తెలుగున మత్తమ భావకవులుగ నెన్నబడువారు దేవులపల్లి కృష్ణశాస్త్రి, వేదుల సత్యనారాయణ శాస్త్రి, నాయని సుబ్బారావు, నండూరి సుబ్బారావు, కొడాలి సుబ్బారావు, బసవరాజు అప్పారావుగారలు. కృష్ణశాస్త్రిగారి కృతులు కృష్ణపక్షము, ప్రవాసము, ఊర్వశి యనునవి సుప్రసిద్ధములు. వీరి కవితలో నైరాశ్యమెక్కువ. అది వైయక్తికమయ్యును సంఘుదశకుం బ్రతీకయనుట లెస్స. వేదులవారి 'దీపావళి' యిట్టిదే. నాయని సుబ్బారావుగారి 'సౌభద్రుని ప్రణయయాత్ర' అధునికులు ప్రణయమునుగూర్చి వ్రాసిన వానిలో మేలు రకమునకుం జెందినది.

నండూరి వారి ఎంకిపాట లెవ్వరెరుంగరు ? అక్కృత్రిమమైన జీవన ప్రణయములిందువర్ణింపబడినవి. కొడాలివారి హంపీక్షేత్రము విజయనగర సామ్రాజ్య జీర్ణవైభవమును పునస్సృష్టిజేసి గుండెపిండివైచును. బసవరాజు అప్పారావుగారి గేయములు వాడిగ నేరుగా హృదయమును స్పృశించును.

ఈ భావకవులు పూర్వకవిత్వముపైనొంత తిరుగుబాటు చేసినారు. మత్తేభశార్దూలాది వృత్తములనాదరింపక గీతమునెక్కువ నాదరించినారు. ఛందోవ్యాకరణ నియమముల నొంతవరకు నుల్లంఘించి పద్యపాదము పూర్తిగాకుండనే పద్యము నాపుటయో పాదమధ్యమున నారంభించుటయో, త్వార్థకేకారసంధులుద్దేశపూర్వకముగం జేయుటయో చేసినారు.

భావమును తీర్చుటలో ప్రాచీనులకన్న వీరు భిన్నులు. పూర్వకవుల భావము శబ్దముల నిర్దిష్టార్థపరిధిలోంబడియుండును; ఒక విధముగ నంచులు తీరి స్పష్టముగనుండును. భావకవుల భావములు ఆ నిర్దిష్టత లేక వెలుగు నీడలుగలసినట్లు అస్పష్టముగనుండును. ఈ అస్పష్టతచే

కృష్ణశాస్త్రిగారు 'అర్థమ్ముకాని భావగీతమ్ము లేదియొ' అన్నారు. స్త్రీని మిక్కుటముగ గౌరవించుట, ప్రకృతిని వర్ణించుట వీరి ముఖ్యలక్షణములు. ప్రబంధయుగమున నాయికలను కేవలమాటబొమ్మలవలె వర్ణించిరని వీరియభిప్రాయము. ఆధునిక కాలమున సమాజము నుద్ధరించు పూనికతో నిట్టి మార్పువచ్చినది. అట్లే పూర్వకవులు ప్రకృతిని కావ్యమధ్యమున వర్ణించినను అది రంగస్థలమునకు వెనుకనున్న తెరవలెనుండెడిదేగాని దానికి ప్రత్యేక వ్యక్తిత్వములేదు. ఇంతకును ప్రాచీనులది రసమార్గము. అందు భౌతిక ప్రకృతిలోని కొన్ని పదార్థములూ గూడ రసములకుద్దీపనములనేమో గాని స్వతంత్రముగ నుపయోగించునవి గావు. ఆధునికులు వ్రాసినవి 'ఖండికలు' గనుక వీరి రచనలలో 'రసము' లేదు. ఏమనగా ఒక రసమును స్థాయిభావముతో నారంభించి పుష్టి నొందించి రస స్థితి కేర్పరచుటకు గావలసిన కావ్యవిస్తృతి ఇట లేదు. ఏదో ఒక భావమును దీసికొని పూవుచుట్టు తుమ్మెదవలె దిరుగుట వీరి రచనలలోని లక్షణము.

ఇట్లు వ్యక్తి భావ ప్రపంచమును చిన్న ఖండికలలో ఆత్మనాయకపద్ధతిగ, స్త్రీని గౌరవించుచు, ప్రకృతిని ఉపాసించుచు, రచనలో గీతిగుణమునారాధించుచు, స్పష్టత కించుక తొలగియుండు భావములతోఁ జేయఁబడెడు రచన భావకవిత్వమని తేలును.

ఇంక రచనా సంబంధమగు విమర్శ కొంచెమున్నది. భావకవుల రచనలో నవసరమైన దానికంటె నెక్కువగ శబ్దములు వాడుట యొక దోషము. దీనినే అక్కిరాజు ఉమాకాంతము పంతులుగారు 'పులుముడు' అనిరి. ఇట్లు భావమున స్పష్టత తగ్గిపోవుటకు, రచనలో అనవసర శబ్దబాహుళ్యమేర్పడుటకు నొక ముఖ్యకారణమున్నది

పూర్వకవులకు వీరికినిగల మరియొక గొప్ప భేదమిది: వీరొక భావమును భావించినంతనే దానిని బద్యముగ వెంటనే వ్రాయవలయునందురు. అట్లు వ్రాసినచోఁ గవియొక్క భావానుభవము వీలైనంతవరకెక్కువ సహజత్వముతోఁ బద్యమున కెక్కవచ్చునని వీరివాదము. అందుచే నూహచేసినదే తడవుగఁ బద్యమున బెట్టుదురు. మరి ప్రాచీనులో? వారు కవిత్వము వ్రాయుటను మూడు అవస్థలుగ విభజించినారు. తొలుత భావన చేయవలెను. (దీనికి భావయిత్రీ శక్తియుండవలెను). తర్వాత కొంత కాలమూరకుండవలెను. (దీనికి 'సమాధి'యని పేరు) అటు పైని రచన చేయవలెను. (దీనికి కారయిత్రీ శక్తి కావలెను.) కవి తాను భావావేశమునకులోనై తరువాత సమాధి నొసగి యటుపైన పద్యము వ్రాసినచో నాభావనలోని ప్రాణభూతమైన విషయముమాత్రము అందులోనికి వచ్చును. పద్యమును చదివినపుడు కవియనుభవమెట్టిదో తత్సదృశమైన సంపూర్ణానుభవమే పాఠకులకు సంవాద రూపమున (communication) సిద్ధించును. భావకవుల రచనలలోనీ 'సమాధి' లేదు. అందులకే భావము నిగ్గుదేరక అస్పష్టముగ, ననవసర శబ్దబాహుళ్యముతో నుండుట.

అమృతభూమి

రచన: టి. జయరాం, పి.యు.సి.

'హిందుభూమి నా జన్మభూమి'—ప్రతి హైందవ హృదయంలోనూ సదా ప్రతి ధ్వనించే గీతమది. సూర్యాతపచ్ఛాయలలో శోభిల్లుచున్న పవిత్ర గంగా తుంగభద్రాది నదీజలాలు, ఓషధులతో నిండి విశాలమైన యడవులు, బంగరు భూములు, చక్కని ప్రశాంతమందిరములతో విరాజిల్లుతున్న నగరాలు, మనోహర ప్రకృతిదృశ్యాలెన్నెన్నో నా హృదయపథంలో పురివిప్పుకొని నాట్యం చేస్తాయి. భారతావనన్న పేరు వింటేనే పరవశమై పోదును.

హిందూదేశమొక పవిత్ర క్షేత్రము. ప్రజలు నిరంతరము యెండనక వాననక పొలాలలో కాయకష్టమొనర్చుచు, కర్షకాది వృత్తులలో నిమగ్నమైయున్న కర్మభూమి.

భారతావనిలో పర్యటిస్తున్నప్పుడెవరైనా పరిశ్రమాగారాలు, పాఠశాలలు, సాంస్కృతిక భవనాలు, కన్నులకు పండువు గొల్పు పచ్చనిపంట భూములు, ఆ సేతు హిమాచలము తరుగని నీటితో ప్రవహించు నదులు, చక్కని ఘాటులు, గొప్పగొప్ప దేవాలయాలు, అజంతా యెల్లోరాది గుహాలు, ఒకటేమిటి? కనివినని వెన్నో యపురూపముగ చూడగలరు.

నాడు సోమనాథ దేవాలయమున గురుశిష్యులిరువురు కలియబలికికొని తమ ప్రజ్ఞాప్రాభవములతో దేశధర్మముల రక్షించుటకు పూనుకొన్న చాణక్య చంద్రగుప్తులమరువకుము. స్వాతంత్ర్యప్రియులై కష్టముల కాలదన్నిన వీరశివాజీ రాణా ప్రతాపుల ప్రతాపమేమైనది? రామరాజ్యవైభవమెచ్చట? విదేశీ సేనావాహినికెదురొడ్డిన ధైర్యశీలుఁడగు దహీరును, శుకశౌనకాది మహాత్ములను దృష్టియందు నిలుపుము. కాంతాకాంచనాది పాశముల వీడి నిరంతర ధ్యాననిమగ్నయుండుండి ప్రజలలో చైతన్యమును దెచ్చిన శ్రీరామకృష్ణబుద్ధదేవులు స్మృతి పథమున సదా సంచరించునట్లొనర్చుకొమ్ము. అత్యధికంగా దేశాన్ని ప్రేమించే భారతీయుఁడవగు నీవు భగీరథ ప్రయత్నముతో భారతావని ప్రపంచ జ్యోతిగ వర్ధిల్లునట్లు విశ్వ ప్రజలు వేనోళ్ల నితోధికముగ గొనియాడునట్లును జన్మభూమికి వన్నెచిన్నెలు సంతరించుటలో సదాకృషి చేయుము.

'జననీ జన్మభూమిశ్చ స్వర్గాదపి గరీయసీ'.

ఎఱ్ఱన్న కథాకథన శిల్పము

సాళ్వ కృష్ణమూర్తి, ఎమ్. ఏ.

భారతమున ధర్మవ్యాధోపాఖ్యానము సుప్రసిద్ధము. ఎఱ్ఱాప్రెగ్గడ ఈ యుపాఖ్యానమును చాల సరళముగ నుండునట్లనువదించినాడు. ఇందెన్నియో ధర్మములు శాస్త్రీయ విషయములు నున్నవి. మొత్తముమీఁద నిది యంతయు స్వధర్మ పరతనుద్బోధించు ఘట్టము. సామాన్యులకు 'శుష్కము'గా నుండును. కౌశికుఁడను బ్రాహ్మణుఁడు ధర్మతపశ్శీలుండై యొక శిష్ట గ్రామముననుండునట. అతఁడొకనాఁడు గ్రామ సమీపమున నొక వృక్షమూలమున నాసీనుఁడై వేదములు 'గుణియించుచుండ'గాఁ జెట్టుకొమ్మమీఁది కొక్కెర యొకటి యాతనిపై 'రెట్టవెట్టి'నది. దాని 'కమ్మహాద్విజుఁ' డలిగి చూడఁగా నది యప్పుడే నిశ్చేతనమై నేలఁబడినది. అది చూచి యాతఁడు వికల హృదయుఁడై పెక్కుభంగులవగచి మధ్యాహ్నము కాగా నాహ్నిక కలాపముఁ దీర్చి గ్రామమున 'శుచులైన విప్రగృహముల' కరిగి భిక్షాచరణము చేయుచునొక పుణ్యగృహము వాకిట నిలచి 'భిక్షాందేహి' యన్నాఁడు. ఆయింటి యిల్లాలు భిక్షకై పాత్రశోధనము చేయుచుండఁగా నామె మగఁడాకటఁ దూలుచు వచ్చినాఁడు. ఆమె యాతని సపర్యలోఁబడి బ్రాహ్మణునింటి ముందక్లే నిలిపినది. మగనికి మజ్జన భోజనాదులు దీర్చి సెజ్జపై విశ్రమింపఁజేసి బ్రాహ్మణుఁడు జ్ఞప్తికి రాగా భిక్షకొని వచ్చినది. కౌశికుఁడు మండిపడినాఁడు. ధర్షించినాఁడు. బ్రాహ్మణులన్న నీకింత లెక్కలేని తనమా యన్నాఁడు. వారి ప్రభావము చెప్పినాఁడు ఆమెయంతయు విన్నది. తనకంతయుఁ దెలియునన్నది. కౌశికుఁడు కొక్కెరను జంపుటను గూడఁ జెప్పి నీవతిక్రోధనుఁడవన్నది. ఎట్టివానికి బ్రాహ్మణ్యగౌరవము దక్కునో తెలియఁజెప్పి మిథిలానగరముననున్న ధర్మవ్యాధుని కడకేగి ధర్మ సూక్ష్మముల నెఱుఁగుమని పంపివైచినది. కౌశికుఁడామె నాశీర్వదించి మిథిల దారిఁబట్టి పోయినాఁడు. తరువాతి కథయంతయు తత్త్వాల పుట్ట.

ఎఱ్ఱన రచనలో నన్నయ కథన శిల్పచ్ఛాయలు తిక్కన 'నిమ్మగ్న' కాన్పించును. ఆయన 'సూక్తివైచిత్రి' యుండనే యున్నది. ఈ యుపాఖ్యానమున నీ పతివ్రతకథ నెఱ్ఱాప్రెగ్గడ యెట్లు తీర్చినాఁడో పరిశీలింతము.

నిజమున కిది యొక కథయే కాదు. కొన్ని సన్నివేశముల ననుస్యూతముగ నభివర్ణించినచోఁ గథయగును. సన్నివేశ బాహుళ్యమున్ననే కథకు 'గతి' కలుగును. ఇచ్చటి కథయంతయు నొకేయొక సన్నివేశము. అయినచోనిది 'కథ' యెట్లగును? కథ్యతే ఇతి కథా. చెప్పఁబడుచున్నది కనుక కథ. చాల సులభమైన నిర్వచనము. మొదటిది పాశ్చాత్యుల దృష్టి. రెండవది మనది. ఈ రెంటికి వైరుధ్యము లేదు. రెంటను గథకున కెంతో ప్రాధాన్యమున్నది. దానినెవరును 'వాచా' చెప్పరు అది ఊహచేఁ దెలిసికొనవలసినదే.

ఎఱ్ఱన్న యీ పతివ్రత కథనెట్లు తీర్చినాఁడు? చెప్పుటలోనేమైన శిల్పమున్నదా?

కౌశికుఁడు ధర్మ తపశ్శీలుఁడే. స్వాధ్యాయపరుఁడే. కానియాతఁడు కేవల స్వాధ్యాయపరుఁడు. ధర్మము బహుమార్గ దృష్టమయి యుండును. ఆతఁడు ధర్మ సూక్ష్మత నెఱుఁగడు. పైగా నాతఁడు గృహస్థ ధర్మమును స్వీకరించ లేదనియే తెలియుచున్నది. కొక్కెరను జంపిన కొద్ది సేపటికాతనిలో నహంకారము తనకుఁ దెలియకయే విజృంభించినది. లేనిచోఁ గొక్కెర చావునకుఁ 'బెక్కుభంగుల' వగచిన వానికంతలో నాడుదానిపైనంతకోప మెట్లు వచ్చును? కాగాఁ గౌశికునిలో నహంకారము ముఖ్యలక్షణము.

ఇంకఁ బతివ్రత: ప్రబంధ పరమేశ్వరుఁడిచటనే యొక చిన్న విషయమును గల్పించినాడు. ఆమె నొక 'చిన్నదానినిఁ' జేసి వైచినాఁడు. తడి బట్టలతో మడినీరు మోయు పతివ్రతను సృష్టింప లేదాయన. ఆయాలు మగల మధ్య సరసమగు ననుబంధమును జూపినాఁడు. ఆమె మగనిని 'ప్రియుఁడ'ని చెప్పుకొను దశలోనున్నదివారి బాంధవ్యము. ఇట్టి యనురక్తిగల దశలో వివేకముగల యామెకు భర్తృసేవా తత్పరత మిక్కుటముగ నుండుటలో నాశ్చర్యమేమి? ఎఱ్ఱన పతివ్రత కథలో గుణవంతురాలగు నిల్లాలి గృహస్థ జీవితమును మనోహరముగఁ దీర్చినాఁడు. యౌవనము, అనురక్తి, వివేకము నామె పాతివ్రత్యమునకు దోహదము చేసినవి. ఆమెకు మగనిపైనంతయుత్కటమగు భక్తియున్నది కనుకనే కౌశికునికి భిక్షయిడుటలో నాలస్యము జరిగినది. జరిగినదేగాని యామె యుద్దేశపూర్వకముగఁ జేసినదిగాదు. మగఁడు రాకమునుపు 'అతి సంభ్రమవ భిక్షయిడుటకుఁ బాత్రశోధనము సేసి'నది. పాత్ర

ప్రవర్తనమునకు సహజకారణమును గూర్చుట మనోహరముగదా !

ఎఱ్ఱన్న యీ కథాభాగమునంతయును నేడు పద్యములలోఁ జెప్పివైచెను. అందులో నైదు పద్యములే వారి ముఖ్య కథను జెప్పునవి. ఈ పద్యములలో నెఱ్ఱన్న వీలున్న ప్రతి చోటను సరసముగ జెప్పుటకే ప్రయత్నించినాడు. అదియొకచోట శబ్దప్రయోగ వైశిష్ట్యములోను మఱొకచోట నాటకీయతాస్ఫూర్తిలోను మెఱసినది.

కాశికుఁడు 'భిక్షాందేహి'యని యరవగా నామె త్వరగా భిక్షపెట్టుదమని 'అతిసంభ్రమమున' పాత్రశోధన చేయఁబోయినది. ఇంతలో బయటనుండి యామె మగఁడు నాకఁటిలోఁ దూలుచు వచ్చినాఁడు. 'ఆ యెలనాఁగ భర్తకడు నాకటఁదూలుచు వచ్చె' ఇది యొక చిత్రమైన సహజ మధురమైన వాక్యవిన్యాసము. బయటకుఁబోయిన మగవాఁడు తనయింటి కాకలిగొని వచ్చుటలోని సహజత్వమంతయు పద్యము నెత్తుగడలోనున్నది. మధ్యాహ్న వేళ. ఆతఁడెక్కడనుండియో వచ్చినాఁడు. తాను వచ్చితినని చెప్పివచ్చునా ? బయట భిక్షకు నిలచిన బ్రాహ్మణుని బలుకరించి వచ్చునా ? నేరుగా నింటిలోనికే వచ్చినాఁడు. అందులో నాకలి గొన్నవాఁడు. ఎండఁబడి వచ్చినాఁడు. సరి, వచ్చినాఁడు. ఏమైనది ? ఏమగును ? ఆమె మగనికి సంభ్రమముతో పీటవైచి ముందు కూర్చుండజేసి కాళ్లుకడిగి తర్వాత స్నానము చేయించినది. భర్తృశుశ్రూషలోఁబడినది. షడ్రసోపేతముగా వండినవంట వడ్డించి తాను దగ్గర కూర్చుండి "ప్రియోక్తులొప్పఁగా' మాటాడుచు 'అయనఁ బ్రీతుని జేసినది. ఎఱ్ఱన్నగారామెను 'ఎలనాఁగ' 'తోయజనేత్ర' యని పేర్కొన్నారు. ఈ ప్రయోగములు సవిశేషములు. ఇవి రెండునామె లేజవ్వనమునే స్ఫురింపజేయుచున్నవి. పైగాఁ 'నెలనాఁగ' అనునది 'నంగై' యను తమిళ పదమునకు సమానార్థకము. 'నంగై' 'శంగ'యనగా గొప్పయింటిపడుచు (lady) అనియర్థము. దీనిచే నామె కులీనత స్పష్టముగఁ దెలియుచున్నది. అట్లే యామె ప్రియోక్తులతో మగనినిఁ బ్రీతునిగాఁ జేసినదట. 'ఉక్తి'యనగా వట్టిమాటకాదు. చమత్కారపూర్వకమైన మాట ఉక్తి. ఆలంకారికులీమాటకీయర్థమునే చెప్పినారు. సరసవ్యంగ్యములైన సల్లాపములతో ననియర్థము. తోయజనేత్ర సంభ్రమముతో (ననగా నటునిటు దిరుగుచు) పీటవైచి పాద్యమొసఁగుట సరసమే. 'పాయక' మజ్జన మొనరింపించుటయామె సేవా తత్పరతనే చూపును గాని మఱియొకటిగాదు.

భోజనానంతరము మగనినామె విశ్రమింపఁజేసిన విధానమును దర్వాతి పద్యమున వర్ణించినాఁడు కవి. కుసుమ కోమల విస్తృతసంస్తరంబుగా (పూసెజ్జవంటి) సెజ్జ పొందికగాఁ దయారుచేసినది. ప్రియుఁడందుపై 'నొయ్యన' శయనించినాఁడు. అటుపై మగనికి తాంబూలమిచ్చినది. చరణములొత్తినది. అలస్యమునకొంత కావలెనో అంతయు నైనది. అంతలో బ్రాహ్మణుఁడు గుర్తు వచ్చినాఁడు. ఆమె భిక్షగొని వచ్చినది. కౌశికుఁడామెనుజూచి రోషరంజితలోచనుండైనాఁడు. ఇచట 'లోచన' శబ్దప్రయోగము త్రిలోచన నిటలలోచన ఫాలలోచన శబ్దముల ప్రాచుర్యబలముచే నుగ్రుని స్ఫురణ కలయించునది.

దీనితోఁగథ నాటకమునబడినది. ముక్కున కోపము గల కౌశికుఁడామెను సూటిగఁ బ్రశ్నించినాఁడు. 'అడిగిన వెంటనే భిక్షపెట్టినన్ను బంపినచోఁబోయి యుండనేమమ్మా నేను ? పడతీ ! దుర్మతివైనన్నింత సేపు నిలిపి భిక్షయిడక మదమున నెందుకవజ్ఞ చేసితివి ?' ఇవి సరిగా 'కోపగాని' మాటలే. తానడుగగనే భిక్షపెట్టి పంపినచోఁ దానుపోక యేమి చేయును ? అదిగాదు విషయము. తనఁబోటి వాడింత సేపాగవలసివచ్చుటయాయని. 'పడతీ !' యని సంబోధించుటలోనే యామె మదకారణమైన యౌవనము సూచితము.

ఆమె కొంచెమైన జంకలేదు. 'అయ్యా ! నా ప్రియుఁడు అనుపమితక్షుధా చలితుఁడై రాగా భక్తితో నమ్మహాత్మునకు సపర్యచేయుచు మిమ్ములను మదిలోఁ దలంపఁజాలనైతి' నని గంభీరముగ నొప్పుకొన్నది. ఈ సమాధానమున నామె భర్తను 'ప్రియుఁ' డని చెప్పుకొనుటలోని యనురక్తి, 'అనుపమితక్షుధాచలితుఁడై' వచ్చెనని యనుటలో మగని యాకలిచూచి తానెంతగాఁ దల్లడపడినదియుఁ గౌశికుని యయ్యాయని మాత్రము సంబోధించి భర్తను 'మహాత్ముఁడ' నుటలోని విశేష దృష్టియు, నాయనకు సపర్యచేయుచు మిమ్ములను మనసులోఁ దలంపఁజాలనైతి'ననుటలోని సహజమైనయశక్తతయు ద్యోతకమగుచున్నవి. ఈ మాటలని 'మీరిది తప్పుగా భావింపక 'ధీరత యొప్ప సహింపఁగాఁదగు' నన్నది.

కౌశికుఁడు సహించునా? 'అమ్మహో దేవుఁడప్పరమ పతివ్రత' కిట్లన్నాఁడు.

'నీ మగఁడంత యెక్కుడా ? మహీసురులు భూసురులింత తక్కువే ?

కోమలి ! యేలయిట్లు గడుఁ గ్రొవ్వునఁ గానవు లోకవంద్యులన్

భూమిసురేంద్రులన్ త్రిదివపుంగవుఁడాదిగ భక్తిఁ గొల్చుచో
నేమిటనొక్కొ వారు కడునెల్లిదమైరిటు నీకు నిచ్చటన్'

ఆమెకు మగఁడు 'మహాత్ముఁడు' కౌశికుఁడువట్టి 'యయ్యవారు'. మరి కౌశికునకో? ఆమె మగఁడు వట్టి 'మగఁడు'. తాను మనీషి. భూసురుఁడు. ఈ పరస్పర దృష్టివైపరీత్యము భావసంఘర్షణకు మూలము. కౌశికుఁడనుచున్నాడు: భూమి సురేంద్రులను ఇంద్రుఁడాదిగా భక్తితోఁ గొలుచుచుండగా వారు నీకిచ్చట (భూలోకమున) నిట్లు ఏకారణమున లోకువైనారు?' స్వర్గ మర్త్యములఁ బ్రసక్తికూడ నిందురాఁగాఁ గౌశికునియహంకృతి మిన్నంటినదనుటలో నతిశయోక్తిలేదు. ఇంతమాత్రము ధర్షించి యాతఁడాగలేదు. అవమానితులైన బ్రాహ్మణులు క్రోధాగ్ని శిఖలచే మహాద్రివనద్వీపములతో భూమినే సర్వనాశనముచేయఁగలరని వారి చేతకు తిరుగులేదని బెదరించుచున్నాడు. మరి యామె యేమి తక్కువ చదివినదా? బ్రాహ్మణుల మహాత్మ్యము తానెఱుఁగుదునన్నది. ఒక బ్రాహ్మణుఁడు సాగరజలముల పేయపానములుగ జేసెనని, మరియొకఁడు దండక రాజ్యమున మట్టివానగురిపించెనని యగస్త్యుఁడు వాతాపిని జీర్ణించుకొనెనని పురాణ గాథలఁ ద్రవ్వినది. ధీరముగ 'నాతెఱుంగు నెప్పెదవిను' మని పాతివ్రత్య ధర్మముగూర్చి పల్కినది. క్రోధమునుగొనియాడుటలగ్గుగాదనియు బ్రాహ్మణ్య గౌరవ మూరక రాదనియుఁ జెప్పి మిథిలలోనున్న ధర్మవ్యాధుని వద్దకుఁ బొమ్మన్నది.

నీరసమైన ఈ కథాభాగము నెట్టిన యిట్లు శబ్ద చమత్కృతియు నించుక నాటకీయతయుఁ జోడించి యింపు లొలికించినాఁడు.

శ్రీనాథుని నాటకీయ శిల్పము

సాళ్వ కృష్ణమూర్తి, ఎమ్. ఏ.

తెలుఁగు సాహిత్యమునఁ గావ్యరచనలోఁ దిక్కన కంటె నెక్కువ నాటకీయత పాటించినవారు లేరు. శ్రీనాథునకుఁ దిక్కనపై గౌరవము మెండు. దానికి తిక్కన రచనలోని నాటకీయశిల్పముగూడ నొక కారణము. కనుకనే శ్రీనాథుఁడు తిక్కనఁగూర్చి "కాంచనగర్భతుల్యున కఖండిత భక్తి నమస్కరించెద' నని జంకు లేక యాయన కవిబ్రహ్మ బిరుదమునకు జోహారు చేసినాఁడు. శ్రీ నాథుని కావ్యము లన్నియుఁ బరిశీలింపఁగా నాతనికి భారత మాదర్శ కావ్యముగ నుండినట్లూహింప వచ్చును. కాని దేశకాలములఁబట్టియుఁ దన వైయక్తిక (individual) స్వభావమును బట్టియు నీ నాటకీయత శ్రీనాథుని రచనలోఁ దిక్కన రచనలోవలె సంపూర్ణ వికాసమును బొందఁజాలక పోయినది; కాని యెక్కడ బట్టిన నక్కడ కొట్టవచ్చినట్లు కాన్పించుచునే యుండును. హరవిలాసము కంచిలో నున్న యవచి తిప్పయసెట్టియను నెచ్చెలిని సంతోష పెట్టుటకై శ్రీ నాథుఁడు చెప్పిన కావ్యము. ఆయన కాశీఖండమున మరుత్తరాట్చరిత్ర, గాథాసప్తశతి, భీమఖండము మొదలగు వానిని జెప్పికొన్నను హరవిలాసప్రసక్తి కానరాదు. దీనినిబట్టి శ్రీనాథుఁడు హరవిలాస కావ్యము పాండితీ గౌరవమునకుఁ గాక స్నేహసారళ్యమునకుఁ గాన్కగా వ్రాసెనని యూహింపవచ్చును. చిఱుతొండనంబికథ హరవిలాసములోనిది.

ఏదైన నొక కథను నాటకీయముగఁ దీర్చుటకు రెండు మార్గము లున్నవి. మొదటిది: కథనే నాటకీయమగు పద్ధతిలో వింగడించి వ్రాయుట. రెండవది: పౌరాణిక ధోరణిలోఁ గథ చెప్పుకొని పోవుచు నెచ్చటనో యొక సన్నివేశమునఁ గథాగతి నాపి యా సన్నివేశము నుచితముగ నాటకమువలెఁ దీర్చుట. వీనికంటె ముఖ్యమైనది మఱి యొకటి గలదు. కథావస్తువును వింగడించుకొనుటలోఁ గల నేర్పంతయు నిట్లుండఁగా నాటకమునఁ గల చతుర్విధాభినయములకుఁ బ్రాధాన్యము నిచ్చి కావ్యమున వర్ణించుట. ఆంగికము (gestures), సాత్త్వికము (emotions), ఆహార్యకము (costumes), వాచకము (Delivery of speech) అనునవి నటుఁడు ప్రదర్శనలో ననుసరించెడి నాలుగు విధములగు అభినయాంగములు. ఈ నాల్గింటి మొత్తపు గుణమే నాటకము రక్తికట్టి రసవంతమగుటకుఁ దోడ్పడును. కవులుగూడ కావ్యములలో రసపోషణమునకై సాత్త్వికభావముల వర్ణింపక తప్పదు. అనుభావవర్ణనమిషచే నాంగికాభినయమును గొంతవరకుఁ గావ్యమున నున్నదే. ఆహార్యక, వాచకాభినయములకుఁగూడ ప్రాధాన్య మిచ్చుట నాటకీయకవులలోని ముఖ్యగుణము. ఈ లక్షణములు శ్రీ నాథుని చిఱుతొండనంబికథలో నెట్లమరినవో పరిశీలింతము.

చిఱుతొండఁడు కాంచీపురమునందలి వణిక్ఛ్రేష్ఠుఁడు; శివభక్త్యాచార సంపన్నుఁడు; గిరిశభక్త శరణాగతతత్పరుఁడు. ఒకానొక జంగమ ప్రమథుఁడు శివునకు భిక్షము చేయవలెనని తూమెడు చెఱకు రసము కావలెనని కోరఁగాఁ జిఱుతొండఁడు తానిత్తునని యొప్పుకొని తోఁటకేగి కావలసిన చెఱకులు మోపుగట్టి యెత్తికొనలేక యుండఁగా, భక్తవశంకరుఁడగు శంకరుఁడు తానే స్వయముగా నాతనికా మోపెత్తి సాహాయ్యపడెను; నంబితోఁ బాటు తానుగూడ చెమర్చెను. కైలాసమున పార్వతి స్వామి చెమర్చుటఁ జూచి శంకింపఁగా; శివుఁడు తన భక్తుని కథ చెప్పెను. దానితోఁ బార్వతికిఁ జిఱుతొండనిఁ జూడ నిచ్ఛ గల్గెను. చిఱుతొండని భక్తిని పరీక్షించుటకుఁ బార్వతి యీ కోరికయే ముఖ్యకారణము. నాటకమునందువలె నీ కథకును నంబి పరీక్షార్థము శివపార్వతులు కంచికిఁ బోఁగోరుట బీజము. కంచిలో వర్షము గురిసిన పిదప జంగములు దొరుకక పోఁగా నంబి యూరివెలుపల నున్న శివుని యొద్దకు వచ్చుట నాటకమున బిందువు వంటిది. ఇట్లే కథలోని తక్కిన దశలకును నీ లక్షణములఁ జొప్పింప వచ్చును.

కథలో పీఠికాభాగము పోఁగా, శివుఁడింద్రుని కంచిలో నిర్వదియొక్క నాళ్లు జడివానఁ గురిపింపుమని యాజ్ఞాపించుటతో నసలు కథ మొదలగుచున్నది. నాటకములందుఁగూడ మొదట నింద్రపూజయు, జర్ఝరమను కొంత కలాపమును నున్నవే. మన కథలో నింద్రునిఁ జేర్కొనుట, పుష్కరావర్తకాది కంధరముల గర్జనలును సిద్ధించినవి.

ఈ భాగమున నీవానలు వచ్చుటయే హఠాత్తుగా వచ్చినట్లు కల్పింపఁబడినది. అందులో నొకనాఁడు రెండు నాళ్లు కాదు: ఇరువదియొక్క దినములు. శివుఁడు చిఱుతొండని భక్తిని నిశితముగఁ బరిశీలించుటకు నిస్త్రింశమునఁ గొడుకుఁ దరిగి వండి పెట్టుమని కోరు కార్కశ్యమును, నీ జలోత్పాతము సూచించుచున్నది. ఈ వానఫలముగాఁ గంచిలోని బౌద్ధ జైన పాషండ లోకాయతిక చార్వాక కాపాలికాహితుండిక సన్యాసి వానప్రస్థ పాశుపత జంగమ యోగి ప్రముఖులు బ్రదికిబయటబడినఁజాలునని తోడబంటి నీటిలో ఊరు విడిచి వెడలిరి. చిఱుతొండనికి నిత్యాచారము జరుగుటకు జంగ మెవ్వఁడును దొరకలేదు.

తరువాతి కథా భాగము చిఱుతొండఁడు జంగముల వెదుకఁబోవుట. భార్యతో సంప్రదించి యూరంత — యంగడి యాపణము, కల్లంగళ్లు, రచ్చయిండ్లు, జంగిలిశెట్టులు, గణికశాలలు, త్రోవలు, సానికొంపలు — అన్నియు వెదకినాఁడు. వచ్చిన చోటికే వచ్చి చూచిన

చోటనే చూచినాడు. ఊరి కవతల నొక పాడుగుడి గర్భమంటపమున శివపార్వతులు వృద్ధవేషములతోఁ గాన్పించినారు. శ్రీనాథునకతఁడుపట్టి వృద్ధైనఁ జాలలేదు; చెవిటితనముగూడ శివున కున్నట్లు కల్పించినాఁడు.

తరువాత శివుఁడు ఒజ్జయింటఁ జదువుకొనుచున్న సిరియాలుని బుద్ధి మరల్పఁబోవుట; పార్వతి బాలెంతరాలి వేషమున కొడుకును చంపవలదని తిరువెంగనాంచితోఁ జెప్పఁబోవుట. రెండు భిన్నఘట్టములు. వీని కన్నిఁటికిఁ బరాక (climax) చిఱుతొండఁడు కుమారసిరియాళునికి వడుగు చేసి కత్తితోఁ దలఁదరుగుట, తిరువెంగనాంచి చంపనికి సహాయమున వానిని వండిపెట్టుట. తలయొరచి కావలెనని వృద్ధవేషమున నున్న శివుఁడు మొండిచేయుటతో నాతఁడు ప్రసన్నుఁడుగాఁడేమోయన్న యుత్కంఠఁ గలుగును. చివరకు శివుని పనుపున తిరువెంగనాంచి పిల్వగా సిరియాళుఁడు బ్రతికి వచ్చును. కథావస్తువు దీర్చుటలో నాటకీయత యిట్లు సంతరింపఁబడినది.

కథాగతి నాపి వర్ణించుటలో నాటకీయస్ఫూర్తి కలుగునంటిమి. కంచిలో వానలు వచ్చుటకు మునుపు శ్రీనాథుఁ డప్పటి వాతావరణమును చక్కఁగ వివరముగ వర్ణించినాడు. ఈ కథలో మనోహరమగు వర్ణనఘట్టములలో నిది యొకటి. పశ్చిమమున నింద్ర ధనస్సు పొడుచుట, నిండు నెలకు చంద్రగుడి కట్టుట, ఆకాశమున నాగడపలెగయుట, ఉరుము పుట్టుట, మూలగాలులు నీచుట, ఈశాన్యము మెఱయుట, కప్పలరచుట: ఇట్లెన్నియో చెప్పినాఁడు. వర్షామేఘముల అర్భటిని మనోహరముగ వర్ణించినాడు. కొక్కెరలు, ఆరుద్రపుర్వులు, నెమళ్లు ఎంద్రకాయలుగూడ నీ వర్ణనలో కెక్కినవి.

అట్లే, వృద్ధవేషమున నున్న శివుఁడు చిఱుతొండనితో సంభాషించుట గూడ విపులముగ వర్ణింపఁబడినది.

నాటకమునందువలెఁ చతుర్విధాభినయములకుఁ బ్రాధాన్యమిచ్చి వ్రాయుటలో శ్రీనాథుడెట్లు జాగ్రత్తపడెనో మాయవేషమున నున్న శివుని వర్ణనము జూచి తెలిసికొన వచ్చును. అతఁడెనుబదియేండ్ల వృద్ధుఁడఁట! జరాజర్ఝరిత దేహుఁడు. పలితపాంసు రజటామండలుఁడు. రుద్రాక్షమాలికాభసితత్రిపుండ్రాలంకృతుఁడు. ఆతనికిఁ దగినదే గ్రుడ్డియవ్వయు. ఇది యంతయు నాహార్యకమును వర్ణించు నేర్పు. శివుఁడు మాటాఁడు తీరుగూడనదియొక విధముగా నుండును. తనువువడఁకఁగా, ఈరెలుగుపడుచు, నంబిమోముచేచాయఁ జూచి పంచిలోని విభూతియిచ్చి 'శివునికయ'యని పల్కి, తర్వాత తనకు చెవుడనియు, గట్టిగాఁ జెప్పవలెననియు నడుగును. అట్లే పార్వతి తిరువెంగనాచితోఁ బల్కినపుడు మగవారిని గురించి చెప్పుచు "మగవాఁడో ప్రానో" అనును.

"అవగింజంత భూతిమైనలది కొనిన
వెలఁది గుమ్మడికాయంత వెట్టిపట్టు.
కటకటా! తనబుద్ధి పెన్గాటఁ గలయు
నిసువుఁ జంపంగఁ దలచెనే నీమగండు"

ఇది వాచకాభినయమునకుఁ బ్రాణము వోయు రచన. వృద్ధవేషముననున్న శివుఁడు దొలుత నంబితో మాటాడుచు 'మోమడ్డంబు గదల్చి మోరకుఁడునుంబోలె' నటించినాఁడు. కుమార సిరియాళుఁడు తన వ్రతోద్యాపనమునకుఁ బ్రాణమియ్యడను సంగతిని శివుడెట్లు చెప్పుచున్నాఁడో చూడుఁడు:

'నీకుఁ జంపంగఁ వచ్చునో నియమనిష్ఠఁ
దల్లికోర్వంగ వచ్చునో ధైర్యగరిమ
మాకు భుజియింపవచ్చునో మనసు తివుటఁ
జిఱుత వానికిఁ జావంగ నట్టిదిగాని.'

పాత్రల ప్రవర్తనమును సాకల్యముగ వర్ణించినచోఁ బాఠకుని దృష్టి యాకృష్టమై గాఢత్వమును భజించి నాటకీయతకుఁ జేరువగవచ్చును. ఇట్టి విధానము (కంచిలోఁ గురిసిన వానల వర్ణించు పట్టుననున్నదిగూడ దీనికి సజాతీయమే) చిఱుతొండఁడు కొడుకును జంపు ఘట్టమునన్నది:

'ఇవ్విధంబున ముప్పురును జందనికాపురస్సరంబుగా నేక నిశ్చయులయిరి. తదనంతరమున.

సీ. చన్నిచ్చు బాగున జనయిత్రి తొడలపైఁ
బసుబిడ్డఁ బవ్వళింపంగఁబెట్టెఁ
జందన నంగ హస్త ప్రణాళంబులఁ
గ్రిందనట్టికి సంతరించుకొనియెఁ
జిన్నిబుగ్గలలేఁత చిఱునవ్వులు వెలర్ప
సిరియాళుఁడు మొగిడ్చెఁ చేయిదోయి
చిఱుతొండనంబి క్రొమ్మెఱుఁగారుచురకత్తి
కరవాఁడిగా నూరి గంటిఁదీడె.

ఈ వర్ణనమునందలి 'చన్నిచ్చుబాగు' 'పవ్వళింపంగఁ బెట్టుట' 'హస్త ప్రణాళంబులు', 'చిన్నిబుగ్గల శ్వేతచిఱునవ్వు,' సహజమధురములై యుప్పట్టున కరుణా వ్యంజకములగుచు పాఠకుల సరళహృదయముల కరవాడిగఁ దాఁకుచున్నవి.

ఇట్లీ కథలోఁ గవిసార్వభౌముఁడు నాటక రామణీయకతను సంతరించి సంస్కారమునగల ప్రధాన లక్షణమును సాహిత్యమున బ్రతిబింబింపఁజేసి చక్కని రచన సాగించినాడు.

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സാഹിത്യവും ജീവിതവും

രഘുനാഥ് IV B. A.

പതിനാലു് കൊല്ലം മുമ്പു് സാഹിത്യമെന്ന ഒരു സാഭവവുമായി പരിചയിക്കാനിടയായതു് ഞാനിന്നോർക്കുന്നു. ഞാനന്നു് രണ്ടാം തരത്തിൽ പഠിക്കുകയാണു്.

"ഏട്ടനേയമ്മേ വിളിയ്ക്കു വിളിയ്ക്കു നീ
കുട്ടനു തന്നെ കളിയ്ക്കാൻ വയ്യ
ഏട്ടനോടൊത്തു ഞാൻ നട്ടതാം പൂച്ചെടി-
ക്കുട്ടങ്ങൾ കാട്ടംപോൽ പൂത്തുനില്പൂ." എന്നു്

കേഴുന്ന ഒരു പിഞ്ചുപൈതലിന്റെ വികാരങ്ങൾ സഹൃദയനായൊരാൾ പദ്യരൂപത്തിൽ പകർത്തിയതായിരുന്നു ആ സംഭവം. സഹപാഠികളുടെ തുറിച്ചുനോക്കലുകളുടേയും പൊട്ടിച്ചിരികളുടേയുമിടയിലിരുന്നുകൊണ്ടു് ഞാനന്നു് പൊട്ടിക്കരഞ്ഞു! അച്ഛനടിക്കുമ്പോൾ മാത്രം കരയാറുള്ള ഞാനെന്തേ കരയാൻ? ആ കൊച്ചനുജന്റെ കരളലിഞ്ഞ വിളി എന്റെ കരളുമലിയിച്ചിരുന്നു. എങ്കിലും ഞാനന്നാഹ്ലാദത്തോടെയാണു് വീട്ടിലേക്കോടിയതു്. ഏട്ടന്റെ കൈ കോർത്തുകൊണ്ടു് തോട്ടത്തിലേക്കോടാൻ ഞാൻ വെമ്പുകയായിരുന്നു. എന്നാൽ ഏട്ടന്റടുക്കലോടിയെത്തിയപ്പോൾ ലജ്ജകൊണ്ടു് തലതാഴ്ത്തുകയാണു് ഞാൻ ചെയ്തതു്. അന്നത്തെ ആ പദ്യത്തിലെ ഏട്ടനും എന്റെ സ്വന്തം ഏട്ടനും തമ്മിലുണ്ടായ ഒരുപ്പമില്ലായ്മ, സാഹിത്യവും ജീവിതവുമായി ഇന്നുമെനിക്കനുഭവപ്പെടുന്നു; അതുമാത്രമേയുള്ളുതാനും.

മനുഷ്യനൊരു മൃഗമാണു്. വിശേഷബുദ്ധിയുണ്ടെന്ന ഏകകാരണംകൊണ്ടു് അവനിന്നു് സർവ്വചരാചരങ്ങൾക്കും നാഥനായി മാറിയിരിക്കുന്നു. നാളെയതു് നഷ്ടപ്പെട്ടുവെങ്കിൽ അവൻ വീണ്ടും പഴയ മൃഗംതന്നെ. മനുഷ്യനിന്നും അന്യോന്യം കലഹിക്കുന്നതിനുള്ള ഏകന്യായം ആ മൃഗീയത്വം അവനിലിന്നും അവശേഷിക്കുന്നുണ്ടെന്നുള്ളതാണല്ലോ. എങ്കിലും തികഞ്ഞ വ്യക്തിത്വമുൾക്കൊള്ളുന്ന ഒരു പരിണാമമാണു് മനുഷ്യന്റെ വളർച്ച. കാട്ടിലധിവസിച്ചിരുന്ന കാടനായ മനുഷ്യനു് അന്നുമൊരു സാഹിത്യമുണ്ടായിരുന്നു; ഇന്നത്തെ സാഹിത്യത്തേക്കാളും മണ്ണിന്റെ മണമുള്ള, ചുററുപാടിന്റെ ചുവയുള്ള ഒരു തനിസ്സാഹിത്യം. ആധുനിക സാഹിത്യം മനുഷ്യവികാരങ്ങളെ വികസിപ്പിക്കുന്നുവെങ്കിലും ആ 'കാടൻ' സാഹിത്യമാണു് മനുഷ്യനു് വികാരങ്ങളെ പ്രദാനം ചെയ്തതു്. തളിരിളംതെന്നലിന്റെ താലോലതാരാട്ടു് ശാന്തമായാസ്വദിച്ചാനന്ദിക്കാനവനു് കഴിഞ്ഞു. കാററടിക്കുമ്പോൾ ചില്ലകളുരസിയുണ്ടാകുന്ന ശബ്ദം അവന്റെ കാതുകൾക്കിമ്പം കൊടുത്തു. സിംഹമലറുമ്പോഴും കാട്ടുതീ വന്നപ്പോഴും അവൻ ഭയന്നിരിക്കണം. അങ്ങനെ സർവ്വവികാരങ്ങളുമൊളിഞ്ഞുകിടപ്പുള്ള, വിശേഷബുദ്ധിയോടെ വളർന്നുവന്ന മനുഷ്യനെ വശീകരിക്കാൻ സാഹിത്യത്തിനു് നിഷ്പ്രയാസം കഴിഞ്ഞിരിക്കണം. നൈസർഗ്ഗികമായ ശബ്ദമമത, സംഗീതാത്മകമായ സാഹിത്യത്തോടു് മനുഷ്യനെ കൂടുതലടുപ്പിച്ചുമിരിക്കണം.

'പൊതുജനം' എന്ന പദംപോലെ അത്രയേറെ വ്യഭിചരിക്കപ്പെട്ട മറെറാരു പദമാണു് 'സാഹിത്യം.' പരിപൂർണ്ണസ്വാതന്ത്ര്യമുള്ള ഒരു ജനാധിപത്യവ്യവസ്ഥയിൽ 'രാമനും കോമനും' സാഹിത്യത്തെ നിർവ്വചിക്കാനുള്ള പൂർണ്ണസ്വാതന്ത്ര്യമുണ്ടു്. ചില നിർവ്വചനങ്ങൾ അതിർവരമ്പുകൾ തിട്ടപ്പെടുത്തുകകൂടെ ചെയ്യുന്നുണ്ടു്! രസാത്മകമായ കാവ്യമാണു് സാഹിത്യമെന്നും സൌന്ദര്യത്തിന്റെ സാക്ഷാൽക്കാരമാണു് കല

യെന്നും, സാമൂഹ്യജീവിതത്തിന്റെ ചിത്രീകരണമാണ് സാഹിത്യമെന്നും ആ നിർവ്വചനങ്ങൾ നീണ്ടുപോകുന്നു. അനുഭവങ്ങളെ വാക്കുകളിലൂടെ പകർത്തുന്നതാണ് സാഹിത്യമെന്ന ഒരു സാധാരണ നിർവ്വചനം വേറെയുമുണ്ട്. സാഹിത്യത്തിന്റെ ഏതെങ്കിലും ധർമ്മമോ സ്വഭാവമോ വ്യക്തമാക്കുന്നതാണീ നിർവ്വചനങ്ങളെന്നത് വാസ്തവംതന്നെ. എന്നാൽ ഇതാണ് സാഹിത്യമെന്നു പറയാനുള്ള കഴിവ് ഈ നിർവ്വചനങ്ങൾക്കുണ്ടോയെന്ന് സംശയമാണ്. അനുഭവത്തിന്നനുസരിച്ചും വ്യക്തിയ്ക്കനുസരിച്ചും സാഹിത്യത്തിന്റെ ഭാവംതന്നെ മാറുന്നു. പൊതുവിൽ സാഹിത്യം മനുഷ്യജീവിതത്തെ പ്രതിഫലിപ്പിയ്ക്കുന്ന ഒരു കണ്ണാടിയാണ്. തമോനിബിഡമായ ഭൂതകാലത്തിലേയ്ക്ക് വെളിച്ചം വീശാനും ഭാവിയിലേയ്ക്കുള്ള ഒരു വഴികാട്ടിയാവാനും സാഹിത്യത്തിന്ന് കെൽപുണ്ട്. അതതുകാലത്തെ സംസ്കാരത്തേയും ആചാരങ്ങളേയും നമുക്കതിൽ ദർശിക്കാം. വിപുലവും വിസ്തൃതവുമായ സാഹിത്യത്തെ നാമെന്തിന് നിർവ്വചനമാകുന്ന ചട്ടക്കൂട്ടിലിട്ടടയ്ക്കണം? നിർവ്വചനത്തിലടങ്ങിയതുകൊണ്ടല്ല സാഹിത്യം സാഹിത്യമാകുന്നതെന്നും വെറും നിർവ്വചനംകൊണ്ട് സാഹിത്യമുണ്ടാവുകയില്ലെന്നും നമുക്കറിയാം. സമകാലികജീവിതത്തിൽനിന്ന് വിട്ടുനിന്നുകൊണ്ട് കലാസൃഷ്ടി ചെയ്യുന്നതായാൽ അത് സജീവമായിരിയ്ക്കുന്നതല്ല. അപ്പോൾ, സാഹിത്യത്തിന്റെ കാതൽ മനുഷ്യനാണെന്നു വരുന്നു.

ഇക്കാലത്ത് സാഹിത്യത്തെക്കുറിച്ചെന്തു പറഞ്ഞാലും അത് ജീവിതപ്രശ്നങ്ങളിൽ താനേ ചെന്നെത്തും. ഇവിടെയാണ് ആ വാദമുയരുന്നത്; കല കലയ്ക്കുവേണ്ടിയോ ജീവിതത്തിന്നുവേണ്ടിയോ? കലയ്ക്ക് കലയെക്കൊണ്ടാവശ്യമില്ലാത്തതുകൊണ്ട് കല കലയ്ക്കുവേണ്ടിയല്ല. കലയെന്നല്ല മനുഷ്യന്റേതായ എല്ലാ നേട്ടവും ജീവിതത്തിന്നാണ്. ജീവിതത്തിന്റെ ചാണയിലുരച്ചുനോക്കിയിട്ടാണ് ഏതിന്റേയും മാറ്റും മൂല്യവും പരിഗണിയ്ക്കുന്നതും പരിഗണിയ്ക്കേണ്ടതും. ഈ നിലയിൽ കല ജീവിതത്തിന്നുവേണ്ടിയാണെന്ന് വേറെ വാദിച്ച് സമർത്ഥിയ്ക്കേണ്ടതായിട്ടില്ല. ഒരു നല്ല ജീവിതം പടുത്തുയർത്താൻ കല ജീവിതത്തിലേയ്ക്ക് തിരിഞ്ഞേ പറ്റൂ.

സാഹിത്യത്തിന്നെന്നും ജീവിതത്തെപ്പററി മാത്രമേ പറയാനുണ്ടായിരുന്നുള്ളു. തുമ്പപ്പൂപോലുള്ള ചോറുമുണ്ട് മുറുക്കി നീട്ടിവലിച്ചൊന്ന് തുപ്പി അലസമായി പേനയുമെടുത്ത് ഇരുന്നപ്പോൾ ചോറിനെ തുമ്പപ്പൂക്കളാക്കി സ്തുതിച്ചു പാട്ടുകയത്രേ നമ്മുടെ പഴയ നമ്പൂതിരി ചെയ്തത്. എന്നാൽ ആധുനികസാഹിത്യം ലോകത്തിന്ന് കൂടുതൽ പ്രതിനിധീഭവിയ്ക്കുന്നുണ്ട്. ദാരിദ്ര്യത്തെയാലിംഗനം ചെയ്ത് പകച്ചവ്യാധികളെ ചുംബിച്ച്, പുറംതള്ളലുകളെ സ്വീകരിച്ചു കഴിയുന്ന ഒരു വർഗ്ഗത്തിനിന്ന് സാഹിത്യത്തിൽ സ്ഥാനം കാണുന്നുണ്ട്. ഉൽകൃഷ്ടങ്ങളായ കലാസൃഷ്ടികളെടുത്തുനോക്കു, അവിടെ മനുഷ്യത്വം മുഴച്ചുനില്ക്കുന്നതു കാണാം. രാമായണത്തിലും മഹാഭാരതത്തിലും നമ്മെ കൂടുതലാകർഷിയ്ക്കുന്നത് ആ മനുഷ്യത്വമത്രേ. മനുഷ്യന്റെ ഉൽക്കടമായ ഭാവങ്ങളുടെ ചിത്രീകരണമാണിവയിലെല്ലാം നാം കാണുന്നത്. ഇനി ആധുനികസാഹിത്യഗതികളിലും നാം കാണുന്നതിതുതന്നെയാണ്. 'ദുരവസ്ഥ'യിൽ ചാത്തപ്പുലയനിലെ മനുഷ്യത്വമാണ് സാവിത്രിയന്തർജ്ജനത്തെ അവനിലേയ്ക്കാകർഷിച്ചത്. ജാതീയമായ കൃത്രിമവരമ്പുകൾക്ക് മനുഷ്യത്വത്തെ വിഭജിയ്ക്കാനാവില്ലെന്ന് ആ കൃതി ധീരമായി പ്രഖ്യാപിയ്ക്കുന്നു. മാനുഷികഭാവങ്ങളുടെ ഉന്മജ്ജനമാണ് 'രമണ'നെ മലയാളികളുടെ ലോലഹൃദയങ്ങളിൽ അനുരണനം ചെയ്യിച്ചത്. മനുഷ്യന്ന് മൂകങ്ങളായ സഹജീവികളോടുള്ള ബന്ധമാണ് 'കറവററ പശു' പ്രേക്ഷകന്റെ മുമ്പിൽ വയ്ക്കുന്നത്. അങ്ങിനെ നോക്കുമ്പോൾ ഏതൊരു നല്ല കലാസൃഷ്ടിയെടുത്തുനോക്കിയാലും അതിലുയർന്നുനില്ക്കുന്ന 'മനുഷ്യ'നാണതിന്റെ ആത്മാവായി നിലകൊള്ളുന്നതെന്നു കാണാം.

സാഹിത്യം മനുഷ്യന്റെ വിലപിടിച്ചൊരു വിനോദമാണ്, അല്ല രക്ഷിതാവാണ് എന്നിങ്ങനെ രണ്ടു വാദമുണ്ട്. രണ്ടിന്നുമനുയായികളുണ്ടുതാനും. വിനോദമായാലും വിഷാദമായാലും മനുഷ്യനിൽ സാഹിത്യത്തിന്ന് വദ്ധിച്ച സ്വാധീനശക്തിയുണ്ടെന്നുള്ളതിൽ രണ്ടു വാദക്കാരും യോജിക്കുന്നു. നട്ടെല്ലൊടിയെ വേലചെയ്ത് തളന്നവശനായ ഒരു കൃഷകൻ രാത്രിയുടെ അന്തിമയാമത്തിൽ മണ്ണെണ്ണവിളക്കിന്നുമുമ്പിലിരുന്നു 'രമണൻ' വായിക്കുന്നു; വൈദ്യുതപങ്കയ്ക്കു കീഴിൽ പട്ടുമെത്തയിൽ കിടന്നുകൊണ്ട് മറെറാരു മനുഷ്യൻ 'A Farewell to Arms' വായിക്കുന്നു. എന്തിന്? സാഹിത്യത്തിന്റെ മാന്ത്രമായ വശ്യശക്തിക്കധീനരാവുകയാണു രണ്ടുപേരും. ഈ രണ്ട് സഹൃദയരുടേയും വികാരങ്ങളെ കലാകാരൻ മയപ്പെടുത്തി ഭാവനകൊണ്ട് മേനിപ്പെടുത്തി പുതിയ രൂപംകൊണ്ടാകർഷകമാക്കിത്തീക്കുകയാണ് ചെയ്തിരിക്കുന്നതു്. 'കിളിക്കൊഞ്ചലി'ൽ രാമൻ വന്നു സീതയെ വേൾക്കുമെന്ന് കൊഞ്ചുന്ന കിളിയോട് പരിഭവിച്ച് മാറുകണ്ണും കെട്ടിപ്പിടിച്ചുകൊണ്ട്, "അമ്മ ഞന്നെ വേട്ടാൽ മതി"യെന്നു പറയുന്ന ആ കൊച്ചുബാലികയുടെ നിഷ്ക്കപടത നമ്മുടെ ഹൃദയത്തെ ആർദ്രമാക്കുന്നു. തീ തുപ്പുന്ന പീരങ്കികൾക്കും അട്ടഹസിക്കുന്ന ബോമ്പുകൾക്കും മുമ്പിൽ മനുഷ്യദേഹങ്ങൾ വെന്തു വെണ്ണീറാകുന്നതു് വിവരിച്ചുകാണുമ്പോൾ നാം പേടിച്ചു ചൂളിപ്പോകുന്നു. 'ദുരവസ്ഥ'യിൽ ചാത്തനേയും സാവിത്രിയേയും അകററിനിത്തുന്ന സമുദായനീതിയോട് നമുക്ക് വെറുപ്പു തോന്നുന്നു. മനുഷ്യഹൃദയത്തിലേതെല്ലാം വികാരങ്ങളുണ്ടാവാമോ അതൊക്കെ കലാകാരന്റെ സാഹിത്യമാകുന്ന വീണയ്ക്കുള്ള കമ്പികളാകുന്നു. ഫ്രെഞ്ചുവിപ്ലവത്തിന്റെ തീനാളങ്ങളുയത്താനും റഷ്യൻ വിപ്ലവത്തിന്റെ വിത്തു പാകാനും കലാകാരന്റെ തൂവലിന്നു് കഴിഞ്ഞിട്ടുണ്ടെന്നുള്ളതു് ഒരു പരമാത്ഥമാണ്. സാഹിത്യം മനുഷ്യനിൽ ചെറുപ്പകാലത്തുതന്നെ സ്വാധീനം ചെലുത്തുന്നുണ്ട്. കാരണം ഏറെക്കുറെ എല്ലാ മതഗ്രന്ഥങ്ങളും വളരെയേറെ സാഹിത്യപ്രധാനങ്ങളാണ്. ഇത്തരം കൃതികളിലേതിലെങ്കിലും മാനുഷികമായ ഗുണം സവിശേഷമായി പ്രകാശിക്കുമ്പോൾ അയാളിലുള്ള 'മനുഷ്യ'നെ നാം കാണുന്നു. അതു് നമ്മിൽ ഓരോരുത്തരിലുമുള്ള മനുഷ്യത്വത്തെ തട്ടിയുണത്തുന്നു; അഥവാ നമ്മുടെ ഹൃദയവും ആ മനുഷ്യന്റെ വികാരാവേശത്തോടൊപ്പം തുടിക്കുന്നു. ഇതിനെ നാം രസാനുഭൂതിയെന്നോ മറേറാ വിളിക്കുന്നു. സാഹിത്യമിന്ന് ജീവിതത്തിന്റെ ഒരു ഭാഗഭാക്കാണ്. ഈ മണ്ണിൽ പൊറുവളന്ന് അതിൽതന്നെ മരിച്ചു മണ്ണടിയുമെന്ന് വിശ്വാസമുള്ള കലാകാരൻ മണ്ണിൽനിന്ന് വിണ്ണിലേയ്ക്കുയന്ന നക്ഷത്രങ്ങളാകുന്ന പന്തുകളെക്കൊണ്ട് ദേവന്മാർ 'ബാറ്റ്മിൻടൺ' കളിക്കുന്നതാണ് തന്റെ കലാനിമ്മിതിയ്ക്ക് തിരഞ്ഞെടുക്കുകയെന്ന് വിശ്വസിക്കാൻ വിഷമമുണ്ട്. കാരണം 'തുക്കടാപ്പാട്ട്'കളെപ്പോലെ അവ മങ്ങിക്കെട്ടുപോകുമെന്നവനറിയാം. അല്ലെങ്കിൽ പ്രശ്നസങ്കുലമായ ജീവിതത്തിന്റെ വിഷാദപൂണ്ണമായ പ്രതികരണങ്ങൾ കലാകാരനെ മാടി വിളിക്കുന്നുണ്ടല്ലോ. "സ്നേഹംകൊണ്ട് ഉന്മിഷിതവും ജ്ഞാനംകൊണ്ട് നിയന്ത്രിതവുമായൊരു നല്ല ജീവിതം" അവസാനലക്ഷ്യമായവന്റെ മുമ്പിലുണ്ടുതാനും. പിന്നെയെന്തിന്നവൻ മനുഷ്യനെ മറക്കണം?

സാഹിത്യത്തിലിന്നു് സംഘടിതമായിട്ടല്ലെങ്കിലും ചുരുങ്ങിയ നിലയിലൊരു ചൂഷണം നടക്കുന്നുണ്ട്. അറിഞ്ഞോ അറിയാതെയോ കലാകാരന്മാരതിന്റെ നായകന്മാരായിത്തീരുന്നു. ചപലനായ മനുഷ്യനിലുള്ള വികാരങ്ങളെ കലാകാരൻ തന്റെ പേനത്തുമ്പിൽ നിത്തുന്നതു് കാണുമ്പോൾ ആ സാധുമനുഷ്യനിൽ നമുക്കനുകമ്പ തോന്നുന്നില്ലേ? "കവികൾ ലോകത്തിലെ പ്രഖ്യാതരല്ലാത്ത നിയമനിമ്മാതാക്കളാണെ"ന്ന് ഷെല്ലി പറഞ്ഞപ്പോഴും, "മനുഷ്യാത്മാവിന്റെ എഞ്ചിനീയർമാരാണെ"ന്ന് സ്റ്റാലിൻ പറഞ്ഞപ്പോഴും നമുക്കതിൽ പരാതിയുണ്ടായിട്ടില്ല. സാഹിത്യം നാമാസ്വദിക്കുന്നതും എന്നാൽ സാഹിത്യകാരന്റേതു മാത്രവുമായ ഒരു

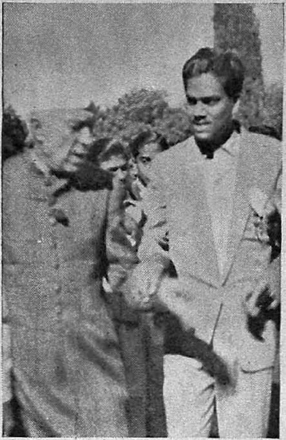
കാര്യമാണെന്ന വിശ്വാസത്തിലേയ്ക്ക് നമ്മെ നയിയ്ക്കുന്നത് കാണുമ്പോൾ നമുക്ക് പരാതിയുണ്ട്. ഭൂതകാലന്യൂനതകൾ വർത്തമാനത്തിലും വർത്തമാനന്യൂനതകൾ ഭാവിയിലും പരിഹരിയ്ക്കപ്പെട്ടുമെന്ന സാധാരണ സമാധാനം—അപകൃഷ്ടമെങ്കിലും—സാഹിത്യത്തിന്നുമുണ്ട്.

മനുഷ്യൻ നിശ്ചലമോ വളർച്ചയില്ലാത്തവനോ അല്ല. അവൻ അനുദിനം വളർന്നുവരികയാണ്. സാമൂഹ്യവ്യവസ്ഥിതികൾ അവന്റെ വളർച്ചയ്ക്ക് നാലതിർവരമ്പുകളിടുന്നുണ്ടെങ്കിലും, അതിനുള്ളിൽ അവന്റെ വ്യക്തിത്വം വേറെത്തന്നെ പ്രകാശിയ്ക്കുന്നു. സാമൂഹ്യജീവിയായ അവനെ ചിത്രീകരിയ്ക്കുമ്പോൾ സാഹിത്യം, തകർന്നതും തകരേണ്ടതുമായ സമുദായനീതിയെ ഇടിച്ചുകാണിയ്ക്കുകയും, വളരുന്നതും വളരേണ്ടതുമായ സമുദായനീതിയെ ഉയർത്തിപ്പിടിയ്ക്കുകയും ചെയ്യുന്നു. ലോകത്തിലിന്ന് സംഭവിയ്ക്കുന്നതു മാത്രമല്ല, സംഭാവ്യമായ ഒരന്തരീക്ഷത്തിൽ കൂടുതൽ ഉയർന്ന മനുഷ്യനെ ചിത്രീകരിയ്ക്കാനും കലാകാരന് കഴിയണം. വിശേഷോത്തരമായ എല്ലാ സാഹിത്യകൃതികളും സാധിച്ചിട്ടുള്ളത് ഇക്കാര്യമാണ്. പരിവർത്തനോന്മുഖമായ ഈ കാലത്ത് മുമ്പില്ലാത്ത പലതും മുമ്പോട്ടു വന്നുകൊണ്ടിരിയ്ക്കുന്നു. പുത്തൻ പ്രവണതകളുടെ ഒരു പൊൻപുലരിതന്നെ ഉദയം ചെയ്തിട്ടുണ്ട്. മനുഷ്യനോടൊപ്പം കൈകോർത്തുകൊണ്ടാണ് സാഹിത്യം തന്റെ ജൈത്രയാത്ര തുടരുകയെന്നുള്ളതും നിശ്ചയമാണ്.

കേരളപ്രഭാവം

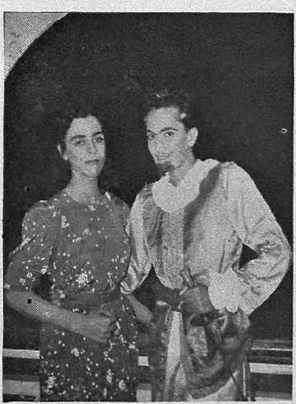
എ. ബി. ചന്ദ്രൻ IV B. A.

ദൂരെയിമ്മറുനാട്ടിൽ വിദ്യയും തേടി വന്നി-
ട്ടേറെയായല്ലൊ കാലമെങ്കിലും മാതാവേ ഞാൻ
കളിച്ചു വളർന്നൊരു ഗ്രാമവും, തൈത്തെങ്ങുകൾ
കളിച്ചു തലയാട്ടി മേവുമത്തോട്ടങ്ങളും,
കാകളി പാടും കുയിൽ കൂട്ടവും, മധുവുണ്ടു
കാവുകൾ തോറും പാടിപ്പറക്കും ഭ്രമരവും
രാവിങ്കൽ മന്ദാനിലനെത്തവേ വഞ്ചിപ്പാട്ടി-
ന്നോളങ്ങളടിച്ചടിച്ചെത്തിടും പ്രദേശവും,
തെങ്ങുകൾ നിഴൽ ചാർത്തും കായലിൻ [കരകളും
എങ്ങുമേ സൌഭാഗ്യങ്ങൾ വിളയും പാടങ്ങളും,
ഓർക്കവേ ചിന്തപോലും പൊള്ളുമീ നഗരത്തിൽ
പാർക്കുമെൻ ഹൃദന്തത്തിൽ കുളിർമ കിളരുന്നു.
പച്ചയാം ചേതോഹരസാരിയുമുടുത്തുകൊ-
ണ്ടത്ഭുതാംഗിമാർ വയലേലകൾ നൃത്തംവെയ്ക്കേ
മാമരം കൊട്ടീവാദ്യം, ചോലകൾ മുളീഗാന-
മാഹ്ലാദാൽ ചെടികളുമിളക്കീ ചില്ലക്കൈകൾ
താരകളാകാശത്തിൻ ഗാലറികളിൽക്കേറി-
താഴത്തെ നൃത്തം കാൺമു പൂന്തിങ്കൾ പ്രിയ [നൊപ്പം
ഇത്തരം സമ്മോഹന ദൃശ്യങ്ങളമൂല്യങ്ങ-
ളുത്തരോത്തരം ചിത്തേ ചിത്രങ്ങൾ രചിക്കുന്നു.
ദൂരെയെന്നാലും ഞങ്ങൾ താവകപ്രഭാവത്തി-
ന്മാധുരി മലനാടേ! നുകരാറുണ്ടെപ്പോഴും.



Our Student Chairman
Mr T. D. Prabhakar with Mr Nehru
at Delhi

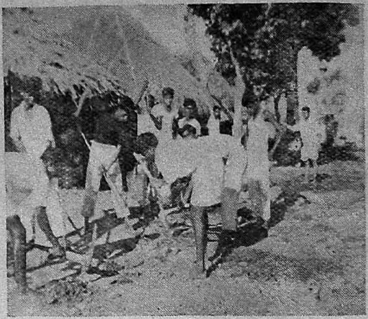
Scene from *Manohara*



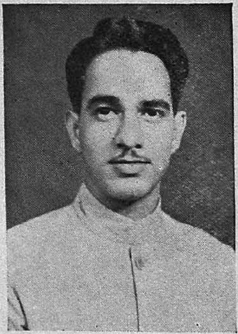
Scene from *When Don Juan Failed*

Scene from *Socrates*

Seva Samaj at Bhavani Sagar



Seva Samaj Volunteers at Work



Ikramullah Khan IV B.A.
Gen. Secretary, Seva Samaj
Hon. Secretary, M.S.S.S.L.

After Camp

Volunteers with Villagers

"सौमित्रिसञ्जीवनम्"

C. R. Swaminathan M. A., M. Litt.

A one act play in two scenes on a side-theme of the Ramayana, found only in certain versions of the epic. The first scen is on the high ranges of of the Himalayas and the second in the military camp of Rama in the city of Lanka.

प्रथम दृश्यं

यस्यानन्तगुणप्रकीर्तनपरा वल्मीकभूवाग्झरी
याता काव्यमहाध्वनि प्रचलतां पीयूषपाथेयताम् ।
यत्पादाब्जसिसेविषा पवनजख्याति तताना ऽवनौ
युष्मभ्यं स रघूद्वहो वितरतात्कल्याणकीर्तिश्शुभम् ॥ 1

(नान्द्यन्ते ततः प्रविशति हनूमान्)

हनूमान्—दशग्रीवशस्त्रपातितस्य सुमित्रात्मजस्य प्रत्युज्जीवनार्थं हिमवच्छिखराद्विशल्यकरिणीं शीघ्रमाहरेति प्रेषितोऽहं सर्वविदा जाम्बवता ।

मूलं सूर्यकुलस्थितेर्भवति यद्रामानुजोज्जीवनं
रक्षोनाशनधर्मरक्षणविधेस्सम्पादने यत्क्षमम् ।
उद्योगान्मम साधितं भवति चेज्जन्मैव मे सार्थकं
नोचेन्मे जननीत्वमेव विफलं मन्येत साञ्जना ॥ 2

(परिक्रम्यावलोक्य)

अये किमिदम् ; अतिगहने हिमनिबिडेऽस्मिन् पर्वतशिखरे आश्रम इव दृश्यते । भवतु, ओषधिग्रहणोपायोऽपि तत्रैव लब्धुं शक्यत इति मन्ये । रामकार्यार्थं प्रयतमानस्य सार्वत्रिकः खलु साहाय्यलाभः । कुतः—

गृध्राणामधिपौ दनुश्च शबरी शाखामृगाधीश्वरः
मैनाको हिमवत्सुतस्सगरजैस्संवर्धितोऽपांपतिः ।
लाङ्गूले मम दीपितश्च दहनो यं सेवितुं सत्वरा—
स्तस्यार्थे तनुते हि निर्जनवने यः कोऽपि साहाय्यकम् ॥ 3

(आश्रमाभिमुखः प्रचलति)

(ततः प्रविशति मुनिवेषधारी कालनेमिर्नाम राक्षसः शिष्यश्च)

कालनेमिः— (स्वगतम्) "लक्ष्मणोज्जीवनार्थमोषधिग्रहणाय हनूमानागच्छति । तस्य कालविलम्बः यथा भवति तथा कुरु ; यतः याममात्रावसितौ मम शक्त्यायुधेनाभिहतस्य सौमित्रेः प्रत्युज्जीवनं दुस्साध्यं भवति"—इति लङ्केश्वरेणाज्ञप्तोऽस्मि । तदर्थमेव तापसवेषच्छन्नोऽहम् । अयं च शङ्कुकर्णः मे शिष्यत्वं गतः ।

(दूरतो दृष्टिं प्रसार्य स्वशिष्यं प्रति)

अये ! इत एवागच्छति स जाल्मः मर्कटः ।
कराञ्चितगदायुधस्स्वभुजवीर्यधीवञ्चितः
किणाङ्कितमुखोदितां परिवहन्स्वकापेयताम् ।
नयामि यमसन्निधिं कपिमिहागतं सन्निधिं
ममाद्य चिरसंभृतज्वलितकोप उज्जृम्भितः ॥ 4

(प्रकाशं) भोः स्वागतमतिथये (इत्युच्चैराहृति)

हनूमान—(उपसृत्य) प्राणिसञ्चाररहितेऽस्मिन् हिमच्छन्नपर्वतप्रान्ते कोऽत्र भवानेकाकी प्रतिवसति ! अथवा तपसस्साद्गुण्यसंपादनार्थं केवलं, जनबाधारहितमैकान्त्यमन्विष्यन्नत्रागत इति तर्कयामि ।

तापसः— सुष्ठु तर्कितं भवता । 'सङ्गात् सञ्जायते कामः कामात्क्रोधोऽभिजायते'—इत्यादिभिर्वचनैः सङ्गस्यानर्थपरम्पराहेतुत्वमुपपादितं तत्त्वविद्भिः ।

अन्यत्र बहुशस्तपसो विघ्नमनुभवन्नत्रैव प्राण्यन्तराभावसंभाविते हिमवत्तटे निर्बाधं तपस्तसुमागतोऽस्मि। तथापि दीप्तिमतां भवतां दर्शनेन "अतिथिः किल पूजार्हः" इति विधिमनुसृत्य चिरकालसञ्चितं मौनव्रतमपि विहाय भवन्तं प्रत्युज्जिगमिषामि। (शिष्यंप्रति) भो वत्स, अर्घ्यपाद्यादिभिः समागतमुपचर। (शिष्यस्तथा करोति) (पुनर्हनूमन्तं प्रति) सरसानन्द इति मे तुरीयाश्रमनामधेयम्। भवन्तमपि तत्त्वतो ज्ञातुं त्वरते मे मनः। आगुन्तकस्य यथार्थमहिमावबोधः उपचरितुरादरातिशयं पुष्णाति खलु।

हनूमान्—

अञ्जनानन्दनस्सोऽहं हरिराजप्रियंकरः।
रामदासं च मां विद्धि तत्कार्यार्थमिहागतम्॥ 5

तापसः—अञ्जनेति, हरिराज इति, राम इति च त्रिभिर्भवतस्संबन्धः प्रोक्तः। लोकवार्तानभिज्ञोऽहं चिरात्। तद्विस्तरेण तान्निर्वर्णयतु भवान्।

हनूमान्—

मन्माता पवनप्रिया न विदिता याञ्जनेतीरिता
सुग्रीवो हरिराड् न ते श्रुतिपथं यातो दिनेशात्मजः।
रामो दाशरथिर्निशाचरकुलप्रध्वंसनायोद्यतः
किं त्वं वेत्थ न चेद्भवन्निगदिता निस्सङ्गता सङ्गता॥ 6

भवतु, लोकवृत्तान्तबोधनाय नाऽयमवसरः। कथ्यतां यदि भवान् जानाति, हिमवच्छिखरेषु कतमः मृतसञ्जीवनीप्रभृतीनामोषधीनां निधानभूतः इति।

तापसः—अथ किम्—जानामि सर्वं हिमवद्रहस्यं
निगूढदेशस्थमहौषधीश्च।
प्रत्येकमाहर्तुमहं समर्थः
प्रयोगमन्त्रैस्सह मूलिकास्ताः॥ 7

हनूमान्— अहो! शुभोदर्कः भवादृशां समागमः। मम स्वामिनो रामचन्द्रस्य प्राणेभ्योऽपि प्रियतरोऽनुजः शत्रुबाणैरभिहतः अत्यापदं प्राप्तः। तस्य रुजामपोह्य उज्जीवयितुं विशल्यकरिणीति मूलिकाऽऽवश्यकी। ओषधिलक्षणाभिज्ञः भवानेव सत्त्वरं तां मह्यं संपाद्य प्रसीदतुमर्हति।

तापसः— अतिसुलभोऽयं विषयः। आसन्ना एव सा ओषधिः। परन्तु तद्ग्रहणाय कश्चिन्नियमोऽनुष्ठेयः। अस्ति तस्याः अधिष्ठानदेवताप्रीतिकरो मन्त्रविशेषः। मत्सकाशाल्लब्धमन्त्रोपदेशस्य भवतः तद्ग्रहणं सुसाध्यं भविता। एवं विधिनोपलब्धा मूलिका वीर्यवत्तरा च भविष्यति। यतः—

पुरातनैरार्षदृशाभिवीक्षिता
मन्त्रा महावीर्ययुताश्शुभप्रदाः।
उत्तेजिता गैरिकमूलिकास्तैः
फलं स्वकीयं वितरन्त्यभीक्ष्णम्॥ 8

हनूमान्—मामनुगृह्णातु भवान् तन्मन्त्रोपदेशेन।

तापसः—तेन हि पुरो विद्यमानायामस्यां सरस्यां निमज्ज्य परिपूतश्शीघ्रमेवागच्छ।

हनूमान्—तथा करोमि (इत्युक्त्वा एकोत्पातेन तां सरसीं प्राप्तः। झटित्येव ग्राहेण पादे गृहीतः) अये, कथं केनाऽपि सत्त्वेन जलान्तराकृष्टोऽस्मि। (निरूप्य) महानयं ग्राहः। (परितो दृष्टिं दत्त्वा) कथं स तापसापशदोऽप्यन्तर्हितः। तमाश्रममपि न पश्यामि। भवतु, मत्प्रतारणार्थमेव केनाऽपि मायाविना राक्षसेन कृतमिदम्। स एव ग्राहीभूतः मां पीडयति। न स जाल्मः रामदासस्य प्रभावं वेत्ति।

नक्रं ग्रस्तद्विपेन्द्रं करतलविलसच्चक्रधारार्दिताङ्गं
कृत्वा तत्रे स्वभक्तं निजजनदयितो यो हरिस्सर्वभूतः ॥
रामाख्यस्सैष विष्णुर्वितरतु भुजयोस्सर्वशक्तो बलं मे
ग्राहाकारं पलाशं यमनिलयमिमं प्रापयाम्यद्य येन ॥ 9

[सहसा तं नक्रं मुखे गृहीत्वा विदारयति]

(ततः प्रविशति मनुष्यरूपेण हिमवान्)

हिमवान्—मायाविनं कालनेमिं निहतवता भवता महान् लोकानुग्रहः कृतः। भवतो विक्रमेण परितुष्टं हिमवन्तं मामवगच्छतु; मत्स्थाः सर्वा ओषधीः यथेष्टं गृह्णातु च भवान्। वायुपुत्रस्य तव साहाय्यं मयावश्यं कर्तव्यम्। यतः—

ममैकपुत्रो मैनाकः इन्द्रवज्राद्विमोचितः।
येन वातेन, तत्पुत्रः पूज्योऽसि सुतरां मम ॥ 10

इमं सकलौषधिनिधानं सञ्जीविन्याख्यं शिखरं समूलमुत्पाट्य सत्वरं गच्छतु भवान्। मूलिकामात्रान्वेषणेन कालातिपातो भविष्यति। (इत्युक्त्वा शिखरं प्रदर्शयति)

(तमभिवन्द्य झटित्येव शिखरमुत्पाट्य प्रस्थितो हनूमान्)

(जवनिका)

द्वितीयं दृश्यम्

(रामः निस्संज्ञं लक्ष्मणं स्वाङ्के वहन्प्रविशति। सुग्रीवविभीषणौ च पार्श्वे तिष्ठतः)

रामः—कथमोषधिग्रहणाय प्रेषितः मारुतिः नाद्यापि प्रतिनिवर्तते। मन्दभाग्यस्य मम दुःखापनोदने कोऽपि न समर्थः।

निष्पापोऽहं जनकवजनाद्भ्रंशितोऽस्मिस्वराज्या—
द्वन्ये वासंत्वधिकविषमं धर्मपन्न्यान्वभूवम्।
नष्टां तां मे प्रियसहचरीं मार्गयन् सोढदुःखः
हन्त भ्रातुर्निधनदहनालीढजीवो हतोऽहम् ॥ 11

विभीषणः— समाश्वसितु समाश्वसितु स्वामी। न हि भवादृशाः प्राकृता इव मनसो दौर्बल्यं प्रकटितुमर्हन्ति।

(चण्डवातो वाति)

सुग्रीवः— कथमकाण्डे चण्डवातः। शङ्के निष्पन्नकार्यस्य मारुतेः प्रत्यागमनवेग इति।

(लक्ष्मणः शनैः संज्ञां प्राप्नोति)

विभीषणः— (सुगन्धमाघ्राय) कथं चण्डमारुतः कमपि दिव्यं गन्धमुद्वहति। नूनं हनूमता आनीयमानानामोषधीनां गन्धः, यस्य आघ्राणमात्रेण लब्धसंज्ञो युवराजः।

(ततः प्रविशति सशिखरो हनूमान्)

हनूमान्—विजयतां स्वामी।

रामः—(स्वस्थोत्थितं लक्ष्मणं परिष्वज्य) दिष्ट्या निरामयो मे प्रियवत्सः।

(हनूमन्तमालिङ्ग्य)

प्राणाः प्रत्यागता मे पवनतनय ते प्राभवात्सूर्यवंशः
यातो नित्यप्रतिष्ठां हृदयनिहितमप्यद्य शल्यं निरस्तम्।
उत्खातं विद्धि तीक्ष्णं त्रिभुवनभयदं कण्टकं रावणाख्यं
वृद्धिं यातोऽद्य धर्मो व्रजतु भुवि जनोप्यायुरारोग्यसौख्यम् ॥ 12

(इति सर्वे निष्क्रान्ताः)

स्पूट्निक्पञ्चकम्

A. A. Ramanathan, M.A., L.T.

1. चन्द्रः—

भ्रातः सूर्य दिशोऽवलोकय कथं नूत्नो ग्रहो दृश्यते
स्वल्पोऽपि प्रभया मनो हरति मे कान्ताकटाक्षो यथा ।
नूनं भेत्तुमरेर्मदं बलिमखे पादोऽयमुज्जृम्भितः
स्वर्गङ्गाचलवीचिभिस्त्वभिहतः कालान्नु जातः कृशः ॥

2. पादश्चेद्धरिणा ततो वियति भोश्चाञ्चल्यभाक्किं भवेत्
तन्मन्ये गरुडः कृती भुवनतः खे खेलगाम्यागतः ।
संपूज्यैकपदं भुविस्थितमसौ भक्त्या ततः स्वामिनः
प्राप्तुं तच्चरणान्तरं नभसि सोद्वेगं दरीदृश्यते ॥

3. सूर्यः—

भो भोश्चन्द्र सखे कथं नु भवतो व्यामोह ईदृङ्महान्
नन्वाकाशपथे मदीयकुलभूरास्ते त्रिशङ्कुर्ध्रुवः ।
विष्णोः पादतलेन यस्य मुकुटं संघट्टितं संभ्रमा-
त्तन्मन्ये पततोऽस्य दीप्तमणिभिर्नीराजनं खे कृतम् ॥

4. न्याय्योऽधो मुकुटस्य पातरयमप्यास्ते च तिर्यक्चल-
स्तच्छङ्के त्रिपुरान्तकस्य भविता जाज्वल्यमानः शरः ।
कृत्वारींश्च स भस्मसात् चिरमभूच्छान्तो वृतस्तच्चयै—
र्हार्थं कलिकालबृंहितमदान्धानां प्रदीप्तः पुनः ॥

5. आकाशवाणी—

सूर्याचन्द्रमसौ भ्रमो हि भवतोरद्धा नवोऽयं ग्रहो
रुष्यादेशसदाभियुक्तमनसां विज्ञानिनां विक्रमः ।
स्पूट्निक् वैद्युतमप्यपास्य रभसं रात्रिंदिवं दीप्यते
प्रज्ञाधैर्यवतां समुन्नतिदृशां स्थाने प्रसादः श्रियः ॥

—x—

ಸಾಹಸ ಭೀಮವಿಜಯ

ರನ್ನಕವಿಯ ಸಾಹಸ ಭೀಮವಿಜಯದ ಪದ್ಯಗಳೆಲ್ಲವೂ ಶುದ್ಧವಾದ ಪಾಠದೊಡನೆ ಕೂಡಿರದುದರಿಂದ ಅವುಗಳನ್ನು ಅರ್ಥಮಾಡಿ ಜೀರ್ಣಿಸಿಕೊಳ್ಳುವುದು ಸುಲಭವಲ್ಲ. ರನ್ನನ ಕೃತಿರತ್ನದ ಸಾರವನ್ನು ಗ್ರಹಿಸಬೇಕೆಂಬ ಆಲೋಚನೆಯು ಮೊದಲು ಮನಸ್ಸಿನಲ್ಲಿ ಮೂಡಿದರೆ, ಒಡನೆ ಮಾಡಬೇಕಾದ ಕೆಲಸವು ತನ್ನೆದೆಯನ್ನು ಬಲಪಡಿಸಿಕೊಳ್ಳುವುದೆ; ಏಕೆಂದರೆ ಅರ್ಥಮಾಡು (ಬೆಲೆ ಮಾಡು) ವವನು ಪರೀಕ್ಷಕನಾಗಬೇಕಾಗುತ್ತದೆ. "ರತ್ನಪರೀಕ್ಷಕನು ಫಣಿಪತಿಯ ಫಣಾರತ್ನವನ್ನು ಪರೀಕ್ಷಿಸಲು ಹೊರಡುವಾಗ ಅವನಿಗೆ ತನ್ನ ವಿವೇಕಬಲದಲ್ಲಿ ಇರಬೇಕಾದ ಅಚಲವಿಶ್ವಾಸದಂತೆಯೆ ಯಾವ ಗ್ರಂಥಪರೀಕ್ಷಕನಿಗೆ ತನ್ನ ವಿವೇಕಬಲದ ವಿಷಯದಲ್ಲಿ ಅಚಲವಿಶ್ವಾಸವಿದೆಯೋ ಅಂತಹವನು ಮಾತ್ರ ರನ್ನನ ಕೃತಿಯಾದ ಸಾಹಸ ಭೀಮವಿಜಯದ ಪದ್ಯರತ್ನಗಳಿಗೆ ಅರ್ಥಮಾಡುವ (ಸ್ವಾರಸ್ಯವನ್ನು ತಿಳಿದು ಬೆಲೆ ಕಟ್ಟುವ) ಸಾಹಸದಲ್ಲಿ ಭೀಮವಿಜಯ (ಭಯಂಕರ ವಿಜಯ ಅಥವಾ ಹೆಚ್ಚಿನ ವಿಜಯ) ವನ್ನು ಹೊಂದಬಹುದು. ಇಂತಹ ಅಚಲ ವಿಶ್ವಾಸವು, ಸತತವಾದ ಕಾವ್ಯಾಭ್ಯಾಸ, ವೃದ್ಧಸೇವೆ, ಅನುರಾಗದೊಡನೆ ಬೆರೆತ ಹುಟ್ಟುಗುಣವಾದ ಪ್ರತಿಭೆ ಮತ್ತು ಪರಿಶ್ರಮಗಳ ಫಲವಾಗಿಯೆ ಉಂಟಾಗಬಲ್ಲುದು. ಇಷ್ಟು ಮಹತ್ತ್ವವನ್ನು ಹೊಂದಿರುವ ಪದ್ಯರತ್ನಗಳಲ್ಲಿ ಕೆಲವನ್ನು ಅರ್ಥಮಾಡಲು ನಾನು ಹವಣಿಸಿದೆನು. ಅಂತಹವುಗಳಲ್ಲೊಂದು ಪದ್ಯವನ್ನು ಕೆಳಗೆ ಕಾಣಿಸಿ, ಅದಕ್ಕೆ ನಾನು ಮಾಡಿಕೊಂಡ ಅರ್ಥವನ್ನು ಇತರರು ಮೆಚ್ಚಿದ್ದರೆ ಹೀಗೆಯೇ ಇತರ ಗ್ರಂಥಿಪದ್ಯಗಳನ್ನೂ ಪ್ರಕಟಿಸಲಿರುವೆನು."

ಸಾಹಸಭೀಮವಿಜಯದ ೮ನೆಯ ಆಶ್ವಾಸದ ೧೪ನೆಯ ಪದ್ಯವು ಮುದ್ರಿತ ಪುಸ್ತಕಗಳಲ್ಲಿ ಹೀಗಿದೆ :—

"ಕುರುಭೂಮಿಯೆ ಖಟ್ಗ(ಡ್ಗ)ಡಿಗಳ್ |
ಸುರಿಯೆ ಗಳಜ್ಝೋದರಾಗಳಿಗಳ್ ಕೊಟಕರಾ ‖
ಗಿರೆ ಮುಂಬುಗಳೆದು ಕಾದಿದ |
ರರಿಬಿರುದರ್ ಕಾದುವಂತೆ ಕುರುಪಾಂಡುಸುತರ್ ‖"

—ಈ ಪದ್ಯದ ಮೊದಲ ಅರ್ಧದಲ್ಲಿ ತಪ್ಪಿದೆಯೆಂಬುದು ಸ್ಪಷ್ಟ. ಆದುದರಿಂದ ಅಲ್ಲಿರುವ ಅಕ್ಷರಗಳಲ್ಲಿ ಬಹಳ ಹೆಚ್ಚು ಕಡಿಮೆಮಾಡದೆ ಅರ್ಥಮಾಡಲು—ಕೆಳಗಿನಂತೆ—

"ಕುರುಭೂಮಿಯೆ ಕಟ್ಗಿಡಿಗಳ್ | ಸುರಿಯೆಗಳಜ್ಝೋದರಾಗಳಿರ್ (–ಳೊರ್–) ಕೋಟಕರಾ ‖ ಗಿರೆ" ಎಂದು ಓದಿದರೆ "ಕಟಿತ್ಗಿ" ಎಂಬುದಕ್ಕೆ, (ಗದೆಗಳ ಘಟ್ಟನೆಯಿಂದುಂಟಾದ ಬೆಂಕಿಯ ಕಿಡಿಗಳು ನೊಂದಿದುರ ಫಲವಾಗಿ) "ಕಪ್ಪಾಗಲು" ಎಂದು ಅರ್ಥವಾಗುವುದು; ಮತ್ತು "ಇಕೋರ್ಟಕರ್ ಆಗಿರೆ" ಎಂದರೆ ಎರಡುಕೋಡಿ (ತುದಿ) ಗಳಲ್ಲಿ, ಅಥವಾ ಎದುರುಪದುರಾಗಿ ಇರಲು ಎಂದೂ, "ಒಕೋರ್ಟಕರ್" ಎಂದರೆ ಒಂದೇ ಕೋಟೆ(ಗುರಿ ಎಂದರೆ ಜಯವೆಂಬ ಗುರಿ)ಯುಳ್ಳವರು ಎಂದೂ ಅರ್ಥವಾಗುವುದು. ಅಲ್ಲದೆ, "ಕು" ಎಂಬ ಅಕ್ಷರವನ್ನು ಸುಲಭದಲ್ಲಿ ತಪ್ಪಾಗಿ "ಖ" ಎಂದು ತಿಳಿಯಲು ಬರುವುದಾದುದರಿಂದ, "ಕುರುಭೂಮಿಯೆ ಕುಟಿತ್ಗಿ" ಎಂದರೆ ಆಕುಂಚನ ಹೊಂದಲು; ಪಾದಾಘಾತದಿಂದ ನೆಲವು ಕುಗ್ಗಿ, ಆಕುಂಚನ ಹೊಂದಿ "ಬಾಣಲೆ" ಅಥವಾ "ಕಡಾಯಿ"ಯಂತೆ ಸಣ್ಣದಾಗಿ ಕಾಣಲು ಎಂದು ಅರ್ಥವಾಗುವುದು. "ಅಡಿಗಳ್ ಸುರಿಯೆ" ಎಂದರೆ ಪಾದಗಳು ರಕ್ತವನ್ನು ಸುರಿಸುತ್ತಿರಲು (ಪಾದಗಳಿಂದ ರಕ್ತವು ಬಸಿಯುತ್ತಿರಲು) ಎಂದೂ, "ಗಳಜ್ಝೋದರ್" ಎಂದರೆ "ನಿಯಂತ್ರಣ ರಹಿತ"ರೆಂದೂ ಅರ್ಥವಾಗುವುದು. ಹೀಗೆ ಸಂಗತವಾಗಬಹುದಾದ ಪಾಠವನ್ನು ಮಾಡದಿದ್ದರೆ ಈ ಪದ್ಯದ ಅಪಪಾಠಕ್ಕೆ ಅರ್ಥವಾಗುವುದಿಲ್ಲ.

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ವ್ಯವಸಾಯ ಮತ್ತು ಕೈಗಾರಿಕೆ

ವ್ಯವಸಾಯ ಮತ್ತು ಕೈಗಾರಿಕೆ ಎಂಬ ನುಡಿಗಟ್ಟು ಗಳು ಯಾವಾಗಲೂ ಒಂದನ್ನೊಂದು ಹೊಂದಿಕೊಂಡಿರುತ್ತವೆ. ಸ್ವತಂತ್ರ ಭಾರತವು ಹೆಚ್ಚಾಗಿ ಹಳ್ಳಿಗಳಿಂದ ಕೂಡಿದೆ; ವ್ಯವಸಾಯವು ಹಳ್ಳಿಗರ ಮುಖ್ಯ ಕೆಲಸವಾಗಿದೆ; ಮತ್ತು ವ್ಯವಸಾಯವು ಭಾರತದ ಬೆನ್ನೆಲುಬಾಗಿದೆ. ಆದಕಾರಣ ಅದನ್ನು ಕೀಳೆಂದು ಭಾವಿಸಿ ಒತ್ತಟ್ಟಿಗಿಡದೆ ಅದರ ಅಭಿವೃದ್ಧಿಯನ್ನು ಒಯಸಬೇಕು. ಭಾರತದಲ್ಲಿ ಜನಸಂಖ್ಯೆ ಎಂಬುದು ಒಂದು ಸಮಸ್ಯೆಯಾಗಿದೆ. ಈ ಸಮಸ್ಯೆಯನ್ನು ಪರಿಹರಿಯಿಸುವ ಬಗೆ ಹೇಗೆ ಎಂಬುದನ್ನು ಭಾರತದ ಪ್ರತಿ ಪ್ರಜೆಯು ಯೋಚಿಸತಕ್ಕದ್ದು; ಮತ್ತು ಅದಕ್ಕೆ ರಕ್ಷಣೆ ನೀಡತಕ್ಕದ್ದು. ಈ ರಕ್ಷಣೆಯು ಎರಡು ವಿಧವಾಗಿದೆ. (1) ವ್ಯವಸಾಯ ಅಭಿವೃದ್ಧಿಗಾಗಿ ಉತ್ತಮ ಉಪಕರಣಗಳನ್ನೂ ಉತ್ತಮ ಬೀಜಗಳನ್ನೂ ಮತ್ತು ವೈಜ್ಞಾನಿಕ ಗೊಬ್ಬರವನ್ನೂ ಉಪಯೋಗಿಸಿ, ಬೆಳೆಯನ್ನು ಬೆಳೆಯಿಸದೆ ಇರುವ ಜಮೀನಿನಲ್ಲಿ ಬೆಳೆಯನ್ನು ಬೆಳೆಯಿಸುವುದು. ಮತ್ತು (2) ಮೊದಲೇ ಬೆಳೆಯಾಗುವ ಜಮೀನುಗಳಲ್ಲಿ ಇನ್ನೂ ಉತ್ಪತ್ತಿಯನ್ನು ಹೆಚ್ಚಿಸುವಂತೆ ಮಾಡುವುದು. ಪೈರು ಪಚ್ಚೆಗಳಿಗೆ ಯಾವುದಾದರೂ ರೋಗ ತಗಲಿದ್ದೇ ಆದರೆ ಅದನ್ನು ನಿವಾರಿಸಬೇಕು. ಜಾನುವಾರುಗಳು ವ್ಯವಸಾಯದಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಹಾಯ ಮಾಡುತ್ತವೆ. ಆರೋಗ್ಯವುಳ್ಳ ಜಾನುವಾರುಗಳನ್ನು ಸಾಕಲು ಸರ್ಕಾರವು ರೈತರಿಗೆ ಸಲಹೆ ನೀಡಬೇಕು. ಅವುಗಳನ್ನು ಸಾಕುವುದು, (feeding) ವಂಶಾಭಿವೃದ್ಧಿ ಮಾಡುವುದು, (breeding) ವೈದ್ಯಕೀಯ ಚಿಕಿತ್ಸೆ ಮಾಡುವುದು, (Veterinary aid) ಹಾಲು ತಯಾರಿಸುವುದು (Dairy farming) ಇವೇ ಮೊದಲಾದುವುಗಳಿಂದ ಗೋವುಗಳ ಜೀವನ ಮಟ್ಟವು ಉತ್ತಮವಾಗುತ್ತದೆ, ವ್ಯವಸಾಯದ ಏಳ್ಗೆಯಾಗುತ್ತದೆ ಮಾತ್ರವಲ್ಲದೆ ಭಾರತದ ಉತ್ಪತ್ತಿಯ ಅಭಿವೃದ್ಧಿಯೂ ಸಹ ಆಗುತ್ತದೆ.

ವ್ಯವಸಾಯದ ಏಳ್ಗೆಗೆ ಕೆಲವು ಅಡಚಣೆಗಳು ಅಡ್ಡ ಬರುತ್ತವೆ. ಅವುಗಳಲ್ಲಿ ನೀರಿನ ಅಭಾವವು ಒಂದು. ಈ ಅಭಾವದಿಂದ ಅನೇಕ ಜಮೀನುಗಳು ವ್ಯರ್ಥವಾಗಿ ಉಪಯೋಗಕ್ಕೆ ಬಾರದವುಗಳಾಗಿವೆ. ಆದಕಾರಣ ನೀರಾವರಿ ಯೋಜನೆಯು ಬಹಳ ಮುಖ್ಯವಾದದ್ದು. ಅಲ್ಲಲ್ಲಿ ಅಣೆಕಟ್ಟುಗಳನ್ನು ಕಟ್ಟಿ ಜಮೀನುಗಳಿಗೆ ನೀರನ್ನು ಒದಗಿಸಬೇಕು. ರೈತನು ದೇಶಕ್ಕೆ ಸೇವೆ ಮಾಡುತ್ತಾ ಅದರ ಅಭಿವೃದ್ಧಿಗೆ ಕಾರಣನಾಗಿರುವುದರಿಂದ, ದೇಶವು ಪ್ರತಿಯಾಗಿ ಅವನಿಗೆ ಸೇವೆ ಮಾಡುತ್ತಾ ಅವನ ಅಭಿವೃದ್ಧಿಗೆ ಕಾರಣವಾಗಿರಬೇಕು.

ಭಾರತದಲ್ಲಿ ಜನರು, ಹೆಚ್ಚಾಗಿ, ಹಳ್ಳಿಗಳಲ್ಲಿ ವ್ಯವಸಾಯದ ಮೂಲಕ ಜೀವಿಸಿದರೆ, ಪಟ್ಟಣಗಳಲ್ಲಿ ಕೈಗಾರಿಕೆಯ ಮೂಲಕ ಜೀವಿಸುತ್ತಾರೆ. ಜನಜೀವನಕ್ಕೆ ಕೈಗಾರಿಕೆ ಎಂಬುದು ಬಹಳ ಮುಖ್ಯಸಾಧಕ ಎನ್ನುವುದನ್ನು ಜ್ಞಾಪಕದಲ್ಲಿಡಬೇಕು; ಅದು ಕಚ್ಚಾಮಾಲುಗಳನ್ನು ಹೊಂದಿಕೊಂಡಿದೆ; ಮತ್ತು ಅವುಗಳ ಉತ್ಪತ್ತಿಯಿಲ್ಲದೆ ಇತರ ವಸ್ತುಗಳನ್ನು ತಯಾರುಮಾಡುವುದು ಅಸಾಧ್ಯವಾದ ಕೆಲಸ. ಇದಕ್ಕೆ ವ್ಯವಸಾಯಕ್ಕಿಂತಲೂ ಹೆಚ್ಚಿನ ಜನಸಂಖ್ಯೆ ಅಗತ್ಯ. ಇದರಿಂದ ಹಳ್ಳಿಗಳಲ್ಲಿ ಕೆಲಸವಿಲ್ಲದೆ ಅಲೆದಾಡುವವರು ಪಟ್ಟಣಗಳಿಗೆ ಧಾವಿಸಿ ಕೆಲಸವನ್ನು ಹುಡುಕುವವರಾಗಿದ್ದಾರೆ. ಈ ಕಾರಣ ಪಟ್ಟಣಗಳ ಜನಸಂಖ್ಯೆ ಹೆಚ್ಚಲು ಮಾರ್ಗವಾಗಿದೆ.

ಬೇಸಾಯಗಾರರಿಗೆ ಒಂದು ವಿಧದಲ್ಲಿ ಸಮಸ್ಯೆ ಇದ್ದರೆ ಕಾರ್ಖಾನೆಯ ಕೆಲಸಗಾರರಿಗೆ ಮತ್ತೊಂದು ರೀತಿಯಲ್ಲಿ ಸಮಸ್ಯೆ ಇರುತ್ತದೆ. ಅವುಗಳಲ್ಲಿ ಮುಷ್ಕರವೆಂಬುದು ಬಹಳ ಮುಖ್ಯವಾದದ್ದು. ಈಗ ಅದು ಎಲ್ಲೆಲ್ಲಿಯೂ ರೂಢಿಯಲ್ಲಿದೆ. ಯಾವಾಗ ಕೆಲಸಗಾರರಿಗೆ ತಮ್ಮ ಉತ್ಪತ್ತಿಯಲ್ಲಿ ಅತೃಪ್ತಿಯೋ ಒಡನೆಯೇ ಮುಷ್ಕರದ ಜ್ಞಾಪಕ ಅ… ಬರುತದೆ. ಕೆಲವು ಸಾರಿ ಪ್ರಯೋಜನವಿಲ್ಲದೆ ಮುಷ್ಕರ ಹೂಡುತ್ತಾರೆ. ಇದರಿಂದ ಕಾರ್ಖಾನೆಯ ಕೆಲಸಗಾರರೂ, ಮಾಲಿಕನೂ ತೊಂದರೆಗೀಡಾಗುವುದಲ್ಲದೆ ದೇಶದ ಉತ್ಪತ್ತಿಗೂ ಧಕ್ಕೆ ಬರುತ್ತದೆ. ಹೀಗೆ ವಾದಿಸುವಾಗ ಕೆಲಸಗಾರರು ಮುಷ್ಕರ ಹೂಡಬಾರದು, ಅದು ತಪ್ಪು

ವೆಂಬ ಅಭಿಪ್ರಾಯವಲ್ಲ. ಆ ಅಭಿಪ್ರಾಯ ನನ್ನಲ್ಲಿಲ್ಲ. ಆದರೆ ಮುಷ್ಕರವು ನ್ಯಾಯವಾಗಿಯೂ, ಯಾರಿಗೂ ಕೆಡುಕನ್ನು ಮಾಡದೆ ಒಳ್ಳೆ ಫಲ ಕೊಡುವುದಾಗಿಯೂ ಇರಬೇಕು. ಈ ರೀತಿಯ ಮುಷ್ಕರ ಸರಿ. ಆದರೆ ಮುಷ್ಕರ ಹೂಡುವ ಮೊದಲು ಅದನ್ನು ಏಕೆ, ಎಲ್ಲಿ ಮತ್ತು ಯಾವಾಗ ಕೈಕೊಳ್ಳಬೇಕು, ಹಾಗೆ ಕೈಕೊಳ್ಳುವುದರಿಂದ ಏನು ಫಲ ದೊರಕುತ್ತದೆಂಬುದನ್ನು ಯೋಚಿಸಬೇಡವೆ?

ದೇಶದಲ್ಲಿ ಜನರ ಜೀವನ ಮಟ್ಟವು ಉತ್ತಮವಾಗ ಬೇಕಾದರೆ ಬೇಸಾಯ ಎಷ್ಟು ಮುಖ್ಯವೋ ಅಷ್ಟೇ ಮುಖ್ಯ ಸ್ಥಾನ ಕೈಗಾರಿಕೆಗೆ ಕೂಡ. ಬೇಸಾಯಕ್ಕೆ ಪ್ರಥಮಸ್ಥಾನ ಕೊಟ್ಟರೆ, ಕೈಗಾರಿಕೆಗೆ ದ್ವಿತೀಯ ಸ್ಥಾನವನ್ನಾದರೂ ಕೊಡಬೇಕು. ಇದುವರೆವಿಗೆ ಇವೆರಡಕ್ಕೂ ಸರ್ಕಾರವು ನೀಡಿದ ರಕ್ಷಣೆಯಲ್ಲದೆ ಇನ್ನೂ ಮುಂದೆಯೂ ನೀಡುವುದಾದರೆ ದೇಶದ ಉತ್ಪತ್ತಿಯ ಮಟ್ಟವು ಕೇವಲ ಕೆಲವೇ ದಶಕ ವರ್ಷಗಳಲ್ಲಿ ಉನ್ನತಮಟ್ಟವನ್ನು ಸೇರುತ್ತದೆಂಬುದು ನಂಬತಕ್ಕ ವಿಷಯವಾಗಿದೆ.

—ಸಿ. ತಿಂಡಲ್, II. B. A.

'ವಿಧಿಯ' ಆಟ

"ಚೀನ್ ಅರಬ್ ಹಮಾರಾ! ಹಿಂದುಸ್ಥಾನ್ ಹಮಾರಾ! ರಹ್‌ನೇಕೋ ಘರ್ ನಹೀ ಹೈ! ಸಾರಾ ಜಹಾ ಹಮಾರಾ!" ಎಂದು ಹಾಡುತ್ತಾ ಒಬ್ಬ ಹುಚ್ಚ ಕಂಟೋನ್‌ಮೆಂಟಿನ 'ಬಸ್‌ಸ್ಟಾಂಡಿ'ನ ಹತ್ತಿರ ಬಂದ. ನಾವು ನಾಲ್ಕೈದು ಜನ ಲಾಲ್‌ಬಾಗಿಗೆ ಹೋಗಬೇಕಾಗಿದ್ದುದರಿಂದ ಲಾಲ್‌ಬಾಗಿಗೆ ಹೋಗುವ ಬಸ್ಸನ್ನು ಹತ್ತಿದೆವು. ನಮ್ಮೊಡನೆ ಹುಚ್ಚನೂ ಹತ್ತಿದ. ನನ್ನ ಪಕ್ಕದಲ್ಲಿಯೇ ಕುಳಿತ. ಬಸ್ ಹೊರಟಿತು. ಟಿಕೆಟ್ ಕೊಡುತ್ತಿದ್ದ ಕಂಡಕ್ಟರ್ ಕೇಳಿದ. ಏನ್ರೀ ಎಲ್ಲಿಗೆ ಹೋಗ್ಬೇಕು?" ಗಡುಸಾಗಿ ಉತ್ತರಕೊಟ್ಟ ಹುಚ್ಚ. "ನನ್ನಿಷ್ಟ ಬಂದ ಕಡೆಗೆ ಹೋಗ್ತೀನಿ ಬಾಯ್ ಮುಚ್ಕೊಂಡು ಬಿದ್ದಿರ್ರಿ." ಕಂಡಕ್ಟರಿಗೆ ಕೋಪ ಬಂತು "ನಿಯ್ ಇಳಿಯೋ ಕೆಳಗೆ ದುಡ್ಡು ಕೊಡದೆ ಹೀಗೆಲ್ಲಾ ಕುಳಿತುಕೋಬಾರದು" ಎಂದ. ಹುಚ್ಚ ಅನಾವಶ್ಯಕವಾಗಿ ಕುಳಿತುಕೊಂಡು, ಹುಡುಕಾಡಿ ಜೇಬಿನೊಳಗಿಂದ ಕಲ್ಲನ್ನು ತೆಗೆದ. ಅದನ್ನು ಕಂಡಕ್ಟರಿಗೆ ತೋರಿಸಿ ಹೀಗೆಂದ. "ಜಾಸ್ತಿ ಮಾತಾಡಿದ್ರೆ ತಲೆ ಸೀಳ್ತೀನೆ ಬಾಯ್ ಮುಚ್ಕೋ" ನಾನು ಅನುತಾಪದಿಂದ ಅವನಿಗಾಗಿ ಟಿಕೆಟ್ಟು ಪಡೆದೆ ಕಂಡಕ್ಟರಿಗೆ ಸಮಾಧಾನ ಮಾಡಿದನಂತರ, ನನ್ನ ಮತ್ತೊಬ್ಬ ಸ್ನೇಹಿತ ರಾಮನ್ ತನ್ನ ಮುಖದಲ್ಲಿ ದುಃಖವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದ.

ನಾವೆಲ್ಲಾ ಲಾಲ್‌ಬಾಗಿನ ಬಸ್‌ಸ್ಟಾಪಿನಲ್ಲಿ ಇಳಿದೆವು. ಲಾಲ್‌ಬಾಗನ್ನು ಪ್ರವೇಶಿಸಿ ಪೂರ್ವದಿಕ್ಕಿಗೆ ನಡೆದು ಅಲ್ಲಿ ಇಲ್ಲಿ ತಿರುಗಾಡಿದೆವು. ಹುಚ್ಚನೂ ಕೂಡ ನಮ್ಮೊಂದಿಗೆ ಬಂದು, ಏಕಾಂತ ಸ್ಥಳವಾಗಿರುವಂತೆ ತೋರುವ ಒಂದು ಸ್ಥಳದಲ್ಲಿ ಹೋಗಿ ನಿಂತ. ಅಲ್ಲೊಂದು ಸಂಪಿಗೆ ಮರವಿತ್ತು. ಅಲ್ಲಿಯೇ ನಿಂತು ಅಳಲಾರಂಭಿಸಿದ. ನಾವೆಲ್ಲರೂ ಅದನ್ನು ನೋಡಿ ಬಹಳವಾಗಿ ದುಃಖಿಸಿದೆವು. ನನ್ನ ಆಶ್ಚರ್ಯಕ್ಕೆ ಎಣೆಯೇ ಇರಲಿಲ್ಲ. ನನ್ನ ಸ್ನೇಹಿತನನ್ನು ಚುಚಿ ಕೇಳಿದೆ "ಏಕೋ ರಾಮನ್? ಈ ಹುಚ್ಚ ಅಳ್ತಾನೆ" ಅಂತ. ಅಷ್ಟರಲ್ಲಿ ಹುಚ್ಚ ವಿಕಟಾಟ್ಟಹಾಸವನ್ನು ಮಾಡಿಕೊಂಡು ಓಡಿಹೋದ ಅದೆಲ್ಲಿಗೋ? ರಾಮನ್ ಹೇಳಿದ "ನನಗೆ ಗೊತ್ತು. ನೀನು ಅವನಿಗಾಗಿ ದುಃಖಿಸುವುದು ನ್ಯಾಯವೇ ಆಗಿದೆ. ಅವನ ಕಥೆಯನ್ನು ಕೇಳಿದರೆ ಏನೆನ್ನುವೆಯೋ? ಎಂದ. ನನ್ನ ಮತ್ತು ನನ್ನ ಇತರ ಗೆಳೆಯರ ಕುತೂಹಲವಿಮ್ಮಡಿಸಿತು. ನಾನೆಂದೆ "ಸರಿ, ಹಾಗಾದರೆ ಹೇಳೋ". ಅವನು ಗಂಟಲು ಸರಿಮಾಡಿಕೊಂಡು ಹೇಳಲಾರಂಭಿಸಿದ.

"ನೋಡು, ಸುಮಾರು ಒಂದೂವರೆ ವರ್ಷದ ಹಿಂದೆ. ಒಂದು ದಿನ ನಾನು ಬಸ್‌ಸ್ಟಾಂಡ್‌ನಲ್ಲಿ ನಿಂತಿದ್ದೆ. ಈ ಹುಚ್ಚನೇ ಅಲ್ಲಿಗೆ ಬಂದ. ನಮ್ಮೊಡನೆ ಕುಳಿತ. ಟಿಕೇಟಿಗೆ ತಕರಾರು ಮಾಡಿದ. ನಾನೇ ಕೊಟ್ಟೆ. ಆ ಹುಚ್ಚನು ತುಂಬಾ ನೊಂದವನಂತೆ ತೋರುತ್ತಿದ್ದ. ಕಥೆಗಳನ್ನು

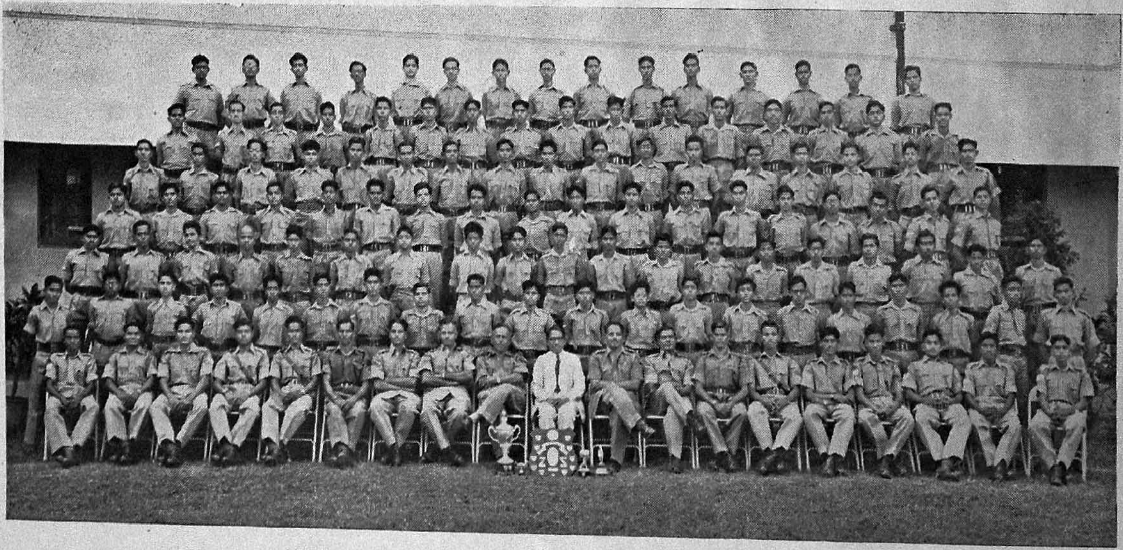
ಕೇಳಿದ್ದ ನನಗೆ ಈ ಮನುಷ್ಯನೂ ಹುಚ್ಚನಾಗಲು ಏನೋ ಕಾರಣವಿರಬೇಕು ಎಂದುಕೊಂಡೆ. ನನ್ನ ಅದೃಷ್ಟದಿಂದ ಅವನೇನೂ ನನಗೆ ತೊಂದರೆ ಕೊಡಲಿಲ್ಲ. ಇದೇ ಸ್ಥಳಕ್ಕೆ ನಾವಿಬ್ಬರೂ ಬಂದೆವು. ಅವನು ಅಳಲಾರಂಭಿಸಿದ. ನಾನು ಮೆಲ್ಲನೆ ಕೇಳಿದೆ, ''ಏಕೆ? ಹೀಗೆ ಅಳುತ್ತೀಯಾ?'' ಎಂದು ಅವನಿಗೇನು ತೋರಿತೋ ಏನೋ! ನನ್ನನ್ನು ಎಳೆದು ಪಕ್ಕದಲ್ಲಿ ಕೂರಿಸಿಕೊಂಡ. ''ನನ್ನ ವಿಷಯದಲ್ಲಿ ನಿನಗೆ ಅನುತಾಪ ಉಂಟಾಗಿದೆ. ನನ್ನ ವಿಷಯವನ್ನು ಕೇಳು. ಇದರಿಂದ ನನ್ನ ದುಃಖವು ಸ್ವಲ್ಪವಾದರೂ ಕಮ್ಮಿಯಾಗುವುದು'' ಎಂದ. ನಾನೂ 'ಸರಿ' ಎಂದೆ.

ಅವನು ಪ್ರಾರಂಭಿಸಿದ. ''ನನ್ನ ಹೆಸರು ಶೇಖರ್. ನಾನು ಹುಟ್ಟಿ ಬೆಳೆದದ್ದು ಇಲ್ಲಿಯೇ. ನನ್ನ ತಂದೆತಾಯಿಗಳು, ನಾನು ಮಗುವಾಗಿದ್ದಾಗಲೇ ತೀರಿಕೊಂಡಿದ್ದರು. ನಾನು ಅನಾಥಾಲಯದಲ್ಲಿ ಬೆಳೆದು, S. S. L. C. ಪಾಸ್ ಮಾಡಿದೆ. ನನಗೆ ಒಂದು ಚಿಕ್ಕ ಸ್ಕೂಲಿನಲ್ಲಿ ಉಪಾಧ್ಯಾಯನ ಕೆಲಸವೂ ಸಿಕ್ಕಿತು. ಚಾಮರಾಜಪೇಟೆಯಲ್ಲಿ ಒಂದು ಬಾಡಿಗೆ ಕೋಣೆಯಲ್ಲಿ ವಾಸಿಸುತ್ತಾ ನನ್ನ ಜೀವನವನ್ನು ಹೇಗೋ ಮಾಡಿಕೊಂಡಿದ್ದೆ. ನನ್ನ ಕೋಣೆಯ ಪಕ್ಕದಲ್ಲಿ ಸಣ್ಣ ಮನೆಯೊಂದಿತ್ತು. ಆ ಮನೆಯಲ್ಲಿ ಸುಶೀಲೆಯೆಂಬ ಹುಡುಗಿಯೂ ಮತ್ತು ಅವಳ ಅಜ್ಜಿಯೂ ವಾಸಿಸುತ್ತಿದ್ದರು. ನಾನೂ ಸುಶೀಲೆಯೂ ಸ್ನೇಹಿತರಾದೆವು. ನಮ್ಮ ಸ್ನೇಹವು ಪ್ರೇಮವಾಗಿ ಪರಿಣಮಿಸಿತು. ನಾನೂ ಅವಳೂ ಇದೇ ಸ್ಥಳದಲ್ಲಿ ಬಂದು ಕುಳಿತು ಹಾಡುತ್ತಿದ್ದೆವು, ಆಡುತ್ತಿದ್ದೆವು. ನನ್ನ ಜೀವನವು ಸಾರ್ಥಕವಾಯಿತು ಎಂದುಕೊಂಡೆ. ಸುಶೀಲೆಯು ನಿರಾಭರಣ ಸುಂದರಿ. ನನ್ನ ಸಂಪಾದನೆಯಿಂದ ನಮ್ಮ ಮೂವರಿಗೂ ಬೇಕಾಗುವಷ್ಟು ಆಹಾರ ಬಟ್ಟೆಗಳು ಸಿಗುತ್ತಿದ್ದುವು. ಸುಶೀಲೆಯ ಹಾಡನ್ನು ಕೇಳಿದರೆ ನನ್ನ ಹೃದಯವು ಆನಂದದಿಂದ ಮಿಡಿಯುತ್ತಿತ್ತು. ಅವಳ ಮುಖವನ್ನು ನೋಡಿದರೆ ನನ್ನ ದೇಹಮನಗಳೆರಡೂ ಅವಳಲ್ಲಿಯೇ ಲೀನವಾಗುತ್ತಿದ್ದುವು. ಅವಳ ಅಜ್ಜಿಯ ಒಪ್ಪಿಗೆಯನ್ನು ಪಡೆದು, ಸುಶೀಲೆಯನ್ನು ನನ್ನ ಹೃದಯದ ರಾಣಿಯನ್ನಾಗಿಸಬೇಕೆಂದು ಬಗೆದೆ. ಅಜ್ಜಿಯೂ ಒಪ್ಪಿದಳು. ಈ ವಿಷಯವನ್ನು ಸುಶೀಲೆಗೆ ಹೇಳಿದೆ ನಮ್ಮಿಬ್ಬರ ಹೃದಯ ದೀಪಗಳು ಒಂದಾಗಿ ಉರಿಯತೊಡಗಿದುವು......" ಇಷ್ಟರಲ್ಲಿ ಆ ಹುಚ್ಚನ ಕಣ್ಣು ಕೆಂಪಾಯಿತು. ನೀರು ಧಾರೆಧಾರೆಯಾಗಿ ಅವನ ಕಣ್ಣಿನಿಂದ ಸುರಿಯಲಾರಂಭಿಸಿತು. ಮತ್ತೆ ಮುಂದುವರಿಸಿದ.

೧೯೪೭ನೇ ವರ್ಷದ ಚಳುವಳಿಯಲ್ಲಿ ಭಾಗವಹಿಸಲು ನಾನು ಮೈಸೂರಿಗೆ ಹೋಗಬೇಕಾಯಿತು. ನಾನೂ ಅವಳು ಇಲ್ಲಿಗೆ (ಸಂಪಗೆ ಮರದ ಕೆಳಗೆ) ಬಂದೆವು. ನಾನು ಅವಳಿಗೆ ಪ್ರಮಾಣಮಾಡಿ ಹೇಳಿದೆ. "ಸುಶೀ, ನಾನು ಬರುವುದಕ್ಕೆ ಒಂದುವಾರವಾಗುತ್ತದೆ. ಆದ್ದರಿಂದ ನೀನು ಹೇಗಾದರೂ ಸಹಿಸು. ನಿನ್ನನ್ನು ಬಿಟ್ಟಿರಲಾರೆ, ... ಬರುವೆನು'' ಎಂದು. ಅವಳು ನನ್ನನ್ನು ನೋಡಿ ಹೇಳಿದಳು. "ಶೇಖರ್ ನೀನು ಬೇಗ ಬಾ. ನನ್ನ ಹೃದಯದೀಪವನ್ನು ನಿನಗಾಗಿ ಉರಿಸುತ್ತಲಿದ್ದೇನೆ. ನೀನಲ್ಲದೆ ನನ್ನ ಬಾಳಿಲ್ಲ", ನಾನು ಮೈಸೂರಿಗೆ ಹೊರಟೆ, ಹಿಂತಿರುಗಿಬಂದು ಸುಶೀಲೆಯ ಕೈಯನ್ನು ಹಿಡಿಯುವ ಉತ್ಸಾಹದಿಂದ, ಅಷ್ಟರಲ್ಲಿ ಹಿಂದೂ-ಮುಸ್ಲಿಮರ ಕದನವು ಪ್ರಾರಂಭವಾಯಿತು. ರಕ್ತಪ್ರವಾಹವು ಬಚ್ಚಲಿನಲ್ಲಿ ಹರಿಯುವ ಕೊಚ್ಚೆಯ ನೀರಿನಂತೆ ಹರಿಯತೊಡಗಿತು. ನನ್ನ ಉತ್ಸಾಹವು ನನ್ನಲ್ಲಿಯೇ ಮಿನುಮಿನುಗಿ ತೆರೆಯೇಳುತ್ತಿತ್ತು. ಒಂದು ವಾರದನಂತರ ಹಿಂತಿರುಗಿ ಬಂದು ಸುಶೀಲೆಯ ಹತ್ತಿರ ಓಡಿದೆ. ಅವಳ ಮನೆಯು ರಕ್ತಸಿಂಚಿತವಾಗಿತ್ತು. ಗಾಬರಿಯಿಂದ ಒಳಗೆ ಹೋಗಿ ನೋಡಿದೆ. ಅಲ್ಲಿ ಸುಶೀಲೆಯು ಮಂದಹಾಸವನ್ನು ಬೀರುತ್ತಾ ರಕ್ತಸೇಚಿತಳಾಗಿ ಬಳ್ಳಿಯಂತೆ ಬಿದ್ದಿದ್ದಳು. ಅಂದು ಬೆಳಿಗ್ಗೆ ಮುಸ್ಲಿಮನೊಬ್ಬನಿಂದ ತನ್ನ ಮಾನವನ್ನು ನನಗಾಗಿ ಕಾಪಾಡಲು ತನ್ನ ಹೃದಯದ ದೀಪವನ್ನು ಆರಿಸಿದ್ದಳು. "ಅಯ್ಯೋ ಸುಶೀ"ಎಂದು ಕೆಳಗೆ ಉರುಳಿದೆ. ಆ ನನ್ನ ರಾಣಿ ವಿಧಿಯ ಆಟದ ತೆರೆಗೆ ಸಿಕ್ಕಿ ನಶಿಸಿದ್ದಳು. ನಾನು ಹೊರಗಣ ಜಗತ್ತನ್ನು ಕಂಡದ್ದು ಮೂರುತಿಂಗಳ ತರುವಾಯ. ಅಂದಿನಿಂದ ನನ್ನನ್ನು ಜಗತ್ತು ''ಹುಚ್ಚ ಹುಚ್ಚ" ಎಂದು ಕರೆಯುತ್ತಿದೆ. 'ಅಹ್ಹಹ್ಹಾ' ವಿಕಟವಾಗಿ ನಕ್ಕು ಆ ಹುಚ್ಚ ನನ್ನನ್ನು ಕೆಳಗೆ ಬೀಳಿಸಿ ಓಡಿಹೋದ. ಅದೇ "ಕಥೆ" ಎಂದು ಮುಗಿಸಿದ. ನಮ್ಮೆಲ್ಲರ ಕಣ್ಣಿನಲ್ಲಿಯೂ ನೀರು ಧಾರಾಕಾರವಾಗಿ ಸುರಿಯಲಾರಂಭಿಸಿತು. ನಾವು ಮೆಲ್ಲನೆ ಮನೆಯ ಕಡೆ ತಿರುಗಿದೆವು, ನಮ್ಮ ಪ್ರಮಾಣವನ್ನು ನಾವು ಕುಳಿತಿದ್ದ ಸ್ಥಳಕ್ಕೆ ಸಲ್ಲಿಸಿದ ನಂತರ.

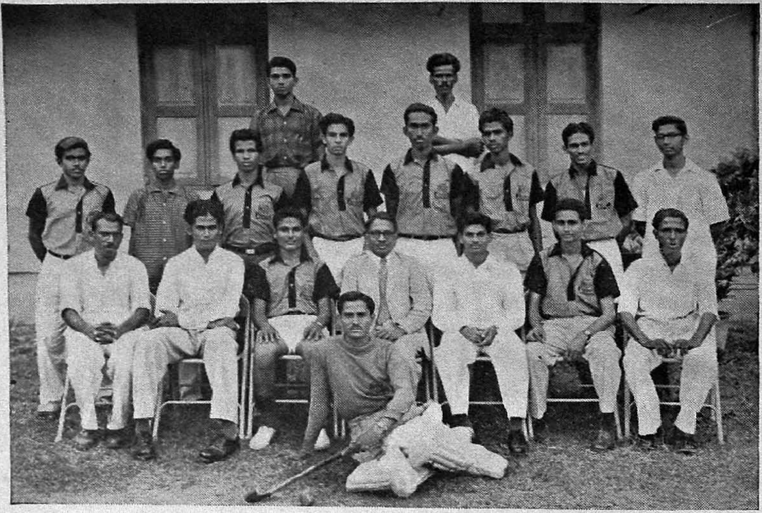
—C. V. Kamalaker, II B.SC.

OUR SOLDIERS

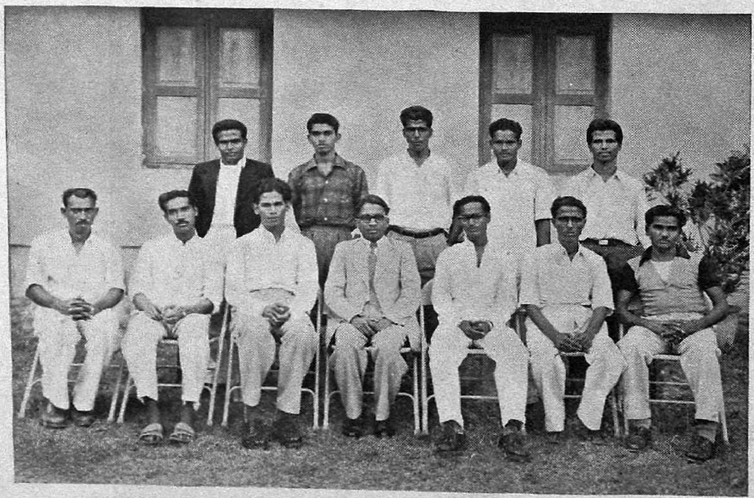


'A' Coy. (Government Arts) I Madras Battalion, N. C. C. Madras

ATHLETIC ASSOCIATION



Our Hockey team — Zonal Winners



Our Badminton team

غزل

(بذل اللہ نوید بی۔یو۔سی۔ گورنمنٹ آرٹس کالج مدراس)

بشر وقتِ بیاں اپنی خطا کو یوں بدلتا ہے
کبھی قسمت کو روتا ہے کبھی قدرت پہ جلتا ہے

نبھے کیونکر خدا جانے پڑا ہے کام اُس بت سے
جو میری شکل تو کیا نام کو سنتے ہی جلتا ہے

یہ کوئی دل لگی کی وضع ہے انصاف تو کیجئے
بہلتا ہے کسی کا جی کسی کا دم نکلتا ہے

تری دلچسپ دنیا کا تماشہ ہی نرالا ہے
سنبھل کر کوئی گرتا ہے کوئی گر کر سنبھلتا ہے

بھلا وہ کوچۂ قاتل کے جانے سے ڈرے کیونکر
جو سر سے اے نوید اپنے کفن باندھے نکلتا ہے

"حقیقت طرازی" اور "بے باکانہ اسلوب نگارش" کے سنہرے جام میں، عفونت و بدکرداری کا زہر ہلاہل عوام کے روبرو پیش کیا اور بھولے بھالے انسانوں نے اسے آب حیات جان کر نوش جان کرلینا چاہا۔ مگر اس سم قاتل نے ان کے رگ و پے میں سرایت کرکے ان کے جانوں پر بنادی۔ ان کے اخلاق و اطوار بگڑ گئے۔ ان کی فکر و فہم میں بے راہ روی پیدا ہوگئی۔ یہاں تک کہ ان کی زندگی کی ہر کل ٹیڑھی ہوگئی۔ آج ان کا معاشرہ سسک رہا ہے اور جاں بلب ہے مگر اس سے ناواقف ہے کہ کس طرح یہ زہر ان کے بدن میں پہنچا۔۔۔۔ یہ ہیں وہ عظیم کارنامے جو یہ فریق انجام دے رہا ہے۔ تم خود سوچو ان سے زیادہ گنہگار اور جرم پیشہ اور کون ہوسکتا ہے؟ مشیر خاص کچھ دیر خاموش رہ کر کہنے لگا۔ " بھئی یہ لوگ تو ہم شیطانوں کو بھی مات کر گئے۔ آج تک ہم انسانوں کو بہ حیثیت شیطان بہکاتے آئے ہیں مگر یہ ظالم تو انسان ہی کے بھیس میں انسانوں کو دھوکہ دیتے ہیں۔ جب بھیڑیا بھیڑ کی کھال پہن لے تو بیچاری بھیڑ کو بچنے کے موقعے کہاں؟ ہاں تو دوستو! اب بلا تاخیر ایک ترقی پسند ادیب کو لے آؤ۔

فوراً چند چست و چالاک نوجوان دوڑے اور ایک "آزادی پسند" اور "عریاں نگار" ادیب کو اس کی محفل عیاشی و نشاط میں جالیا اور اس کا دل نکال لائے۔ اس کا خون نچوڑ کر ابلیس کے منہ میں ڈالا گیا اور سینے پر بھی مالش کی گئی۔ چند ہی لمحوں میں ابلیس کے چہرے پر تازگی کی لہریں نمودار ہوگئیں۔ اس نے آنکھیں کھول دیں اور انگڑائیاں لیتا ہوا اٹھ بیٹھا۔ سارے شیطان زمین بوس ہوگئے۔ ابلیس نے قہقہہ لگایا اور کہا "شاباش میرے بچو! تم نے بالکل ٹھیک اندازہ لگایا" پھر ایک دم اس کے لہجے میں کرختگی اور تیزی پیدا ہوگئی وہ کہنے لگا۔ "یہ ادیب واقعی نوع انسان کے سب سے بڑے دشمن ہیں — ہم سے بھی کہیں زیادہ خطرناک دشمن — اس لئے کہ خالق نے آدمی کا سارا کمال اس کی فوقیت کا کل راز اس کی اخلاق کی درستی اور کردار کی مضبوطی میں مضمر رکھا ہے اور اخلاقی تنزل اور بگاڑ اس نوع کی تباہی اور ہلاکت کا پیش خیمہ ہے۔ ہمارے یہ ادیب اسی کام کو بوجہ احسن انجام دے رہے ہیں۔

ابلیس نے پھر ایک قہقہہ لگایا اور کہا " اب تم سب اپنے ٹھکانوں پر واپس جاسکتے ہو اور سنو! جب تک اس گروہ کا وجود باقی ہے تمہیں چھٹی دی جاتی ہے۔ شیطانوں نے سجدے سے سر اٹھایا۔ — پو پھٹ رہی تھی — سب اچھلتے کودتے اپنے اپنے مقامات کی جانب رخصت ہوگئے۔

(عربی سے بہ تصرف)

کرکے بولا۔ "میں ایک بدمعاش کو جانتا ہوں جس کی زندگی کا دارومدار ہی چوری اور رہزنی پر ہے۔ اس نے عمر بھر حلال کا ایک دانہ تک نہیں چکھا ہے۔۔۔۔۔۔"

"یہ نہیں" مشیر خاص نے اس کی بات کاٹ دی۔ "کوئی اور نام پیش کیا جائے۔"

ایک اور شیطان نے کہا۔ "حضور! یہاں قریب ہی ایک شرابی ہے جو ہر وقت نشہ میں چور رہتا ہے کوئی گناہ نہیں جو اس سے چھوٹ گیا ہو۔" "اوہنہ" "یہ بھی نہیں" مشیر بیزاری سے بولا۔ "کوئی اور؟"

کسی نے کچھ جواب نہیں دیا۔ چند لمحوں بعد ایک گوشے سے ایک شیطانی چہرہ ابھرا ــــــ لعنت دکھ پکار میں ڈوبی ہوئی ایک بھیانک صورت ــــــ اور ساتھ ہی ایک درشت اور کرخت آواز گونجی۔ "حضور میں ایک ایسی فاحشہ سے واقف ہوں جس نے اپنی پوری زندگی بدکاری میں بسر کردی ہے اور کبھی بھولے سے بھی توبہ کا خیال نہ کیا۔ اس نے اپنے زہر سے پورے ماحول کو مسموم کر رکھا ہے۔۔۔۔۔۔" وہ کچھ اور بھی کہنا چاہتا تھا مگر مشیر خاص چیخ کر بولا "بس کرو یہ بھی بے سود ہے۔ اس کا گناہ روئے زمین کا سب سے بڑا گناہ نہیں ہوسکتا۔ اس کی بدکاری کے جراثیم زیادہ سے زیادہ چند افراد کے مزاج کو متعفن کرسکتے ہیں۔ اور پھر یہ کون جانے کہ کن حالات سے مجبور ہوکر اس نے یہ پیشہ اختیار کیا ہے۔ ہوسکتا ہے غربت و بیکسی کے عالم میں اس کے سماج اور سوسائیٹی نے روٹی اور کپڑے کے عوض اس کی عصمت اور ناموس کا سودا کرنا چاہا ہو۔ بھوک اور مصیبت کے وقت تجوریوں کے منہ اور گوداموں کے پھاٹک اس پر بند ہوگئے ہوں اور وہ پیٹ کی آگ بجھانے کی خاطر اس دلدل میں کود پڑنے کے لئے تیار ہوگئی ہو۔ تو ایسی صورت میں ان لوگوں کا گناہ اس سے بھی عظیم تر ہے جو اس کی اس زندگی کا سبب بنے ہیں۔ کسی ایسے مجرم اور سیاہ باطن کا پتہ بتاؤ جس کی دنیائے جرائم میں کوئی نظیر نہ مل سکے۔

مشیر نے رک کر مجمع پر نظر دوڑائی مگر بجز سکوت اور خامشی کے کسی کے پاس کوئی جواب نہ تھا۔ آخرکار پھر مشیر ہی نے کہنا شروع کیا۔ "سنو روئے زمین کا سب سے بڑا سیہ کار وہ آزادی پسند، عریاں نگار ادیب ہے جس نے اپنی صلاحیتیں نوع انسانی کی تباہی اور بربادی کے لئے وقف کر رکھی ہیں وہ آزادی اور ترقی پسندی کے نام سے سادہ لوح خلائق کے دل و دماغ میں عریانی، بے باکی، فحاشی اور بے حیائی کے گندہ اور مہلک جراثیم پھیلاتا ہے۔ اسے ثقافت اور کلچر کے نام سے اپنی ہی قوم اور نوع کی بہو بیٹیوں کی عزت و آبرو سے کھیلتے ہوئے کوئی عار محسوس نہیں ہوتا۔ اس کا کردار گندگی اور غلاظت کا پلندہ ہوتا ہے اور پھر بھی وہ اپنے آپ کو معاشرہ اور سماج کے سینے پر رستے ہوئے ناسوروں کا ماہر جراح تصور کرتا ہے۔ اس نے معفرد مفہ

میٹھا زہر

(سید حسین پاشا۔ بی۔ یو۔ سی)

فضا پر کامل سکوت اور سناٹا چھا چکا تھا۔ تاریکی کے مہیب سائے ہر سو رینگ رہے تھے۔ چرند اور پرند سب آغوش خواب و راحت میں مست تھے۔ مگر "ابلیس محل" میں ایک ہلچل سی تھی اور سب بیدار تھے۔ آج وہاں دنیا بھر کے شیاطین جمع پڑے تھے اور ہر ایک اداس اور دلگیر تھا اس لئے کہ "ابلیس اعظم" بیمار تھا اور اس کی حالت تشویشناک تھی۔ عالم گیتی کے گوشے گوشے سے حکیم اور ڈاکٹر اور وید بلائے گئے۔ مگر کسی کا علاج کارگر نہ ہوتا تھا۔ ابلیس بے ہوشی کے عالم میں ایک مسہری پر پڑا تھا۔ اس کی آنکھیں بند تھیں۔ سرہانے اس کا مشیر خاص مغموم اور پریشان بیقرار تھا اور دوسرے مصاحبین اور نوکر چاکر دست بستہ ایستادہ تھے

ابلیس کئی دنوں سے بیمار تھا مگر آج اس کی حالت بہت ہی نازک ہوگئی تھی۔ کسی سے بھی مرض کی صحیح تشخیص نہیں ہو پا رہی تھی۔ اور ع مرض بڑھتا گیا جوں جوں دوا کی۔ کا حال تھا۔

اچانک ابلیس نے آنکھیں کھولیں اور ادھر ادھر مایوس نظریں دوڑائیں۔ سب اس کی طرف جھک پڑے "حضور کیسا مزاج ہے؟" مشیر خاص نے بےتابی کے عالم میں پوچھا۔

ابلیس بالکل دھیمی اور بے جان سی آواز میں بولا۔ "بہت تکلیف ہے ..... مگر میرے علاج کی ..... آہ ..." وہ سینے پر ہاتھ رکھ کر کراہا۔ "کیسا سخت درد ہو رہا ہے ...... میرے علاج کی ایک ہی تدبیر ممکن ہے" اس نے کہا۔ "دنیا کے ... دنیا کے سب سے بڑے مجرم ..... مجرم کے دل کا .... خون ..... مجھے پلایا جائے ..... اور ..... اور ....." آواز حلق میں ڈوب گئی اور ابلیس پر پھر غشی طاری ہوگئی

مایوس دلوں میں امید کی لہر دوڑ گئی۔ ستے ہوئے، پژمردہ چہرے چمک اٹھے اور پورے محل میں ایک مسرت آمیز بےچینی پھیل گئی۔ ہر ایک ابلیس کی بتائی ہوئی دوا مہیا کرنے کے لئے مضطرب نظر آرہا تھا۔

ابلیس کے مشیر خاص نے سب کو ایک بڑے ہال میں جمع کر کے حکم دیا کہ روئے زمین کے سب سے بڑے سیہ کار کا نام پیش کیا جائے۔ مجمع پر خاموشی چھا گئی۔ ہر ایک چپ تھا۔ مشیر خاص نے گرج کر کہا "جلدی کرو۔ وقت ضائع نہ ہونے پائے۔" مگر کسی نے بھی کچھ نہ کہا آخر ایک نوجوان شیطان اٹھا۔ "جناب عالی!" وہ مشیر کو مخا